THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

At the end of this month Christendom will once again celebrate its chief festival. The spirit of jollity will animate many homes. Here in India, non-Christians will as usual participate in the festivities in their own way. But how many who call themselves Christians know the true significance of this festival? Understanding and expounding the wisdom thereof, they would win many "heathen" but ardent hearts to observe in a true fashion the Rite of Christmas. But their churches do not teach them about their own true Saviour; because such instruction would necessitate a mystical interpretation of the term Christ. Real knowledge, always universal and to be used by all men, is not made available by sectarian popes and padres. The meaning of Christ-Birth, of Crucifixion, of Resurrection, their mythological and mystical significance, is not taught by the churches, ever since they rejected the Gnosis and substituted theological dogmas. With the fall of pure Christianity and the rise of churchianity exclusive claims have been made about the Prophet and the Book. How truly applicable to the learned priests are the words of the Gospel:—

Woe unto you, lawyers! for ye have taken away the Key of Knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

It would not suit the churches to promulgate that Christ, the true esoteric Saviour, was no man. Christ represents the Divine Presence latent in the heart of every man. It needs to be awakened by self-knowledge, which enables a mortal to feel the power of the glorified spirit of Truth. No man, no institution, can monopolize it. It cannot be confined to any creed or sect. This glorious experience of awakening is not to be sought either in the wilderness or in the sanctuary of any church, synagogue or temple, not by ascending to a mountain top or walking to a monastery, but by looking within one's own consciousness, where the Light of Calmness and Compassion is abiding.

It would be a distinct advantage to the Cause of Truth, of the Wisdom of all Prophets, if the story of the origin and development of the Christian festival were to be known by all. The Church Fathers of the fourth century proclaimed the 25th of December as the day for celebrating this festival. It is not the birthday of Jesus Christ, but the very ancient Festival of the Winter Solstice, observed by the entire pagan world. The psychical and spiritual aspects of the seasons, and therefore of the Winter Solstice, were known to the Sages of every civilization. The festival was meant to bring to the mind of the masses the fact that the world of the Psyche and of the Nous affected the Psyche and the Nous in man. The early Church Fathers rightly took advantage of the ancient knowledge, but their successors wrongly interpreted it and made it sectarian.

Esoterically the Sun stands for the Christos. One grand function of this Divine Power is to hold forth the Light of Hope, centred in its manifestation in the mortal world as the Great Sacrifice. Therefore in the Jewish-Christian tradition It represents the Messiah. That Macrocosmic truth has a Microcosmic, or human, psychological and mystical aspect. The realization of the Divine Presence and seeking Its aid in the daily routine of life must begin one day for every man: it is his real Winter Solstice. Cosmically, in the evolutionary process, in accordance with cyclic law, Divinity manifests as Divine Men. We know them as *Avataras* or Divine Incarnations. When a man manifests his innate Divinity, having found it in his "inner man" as Paul taught, then verily has he become spiritually awakened, and is nearing his Second Birth.

Many are the living Dead in our civilization. Steeped in delusion born of ignorance, men pass from death to death. They live for the gratification of their lusts and appetites; and their minds are covered over with false knowledge, with muck and filth. Mind-cleansing brings about the death of sin and sinful tendencies. The final death of the lower man brings to birth the Higher Man. This is the individual's Second Birth, leading to Adeptship.

Let us, this coming Christmas, resolve to so live our life that we experience a series of births, awake to new realities. Let us purify our hearts, and the Wisdom of the Christos will radiate its Light.

SHRAVAKA

MYSTERY PLAYS AND THEIR CONNECTION WITH CAROLS

[This very interesting and informative article is apposite to this December issue. It is prepared by **Miss Irene Gass**, Licentiate in Music of Trinity College, London, L.R.A.M., lyric writer and author of *My History of Music*.—Ed.]

In a tiny village in Italy that great mystic of the Middle Ages, St. Francis of Assisi, set up the first Crib (or *Creche*); and by the side of it he and the brethren of his order sang hymns in honour of the birth of our Lord.

The idea of the Crib came to St. Francis when he was on his way from Rome to Grecia, there to spend Christmas, in the year 1223. Casting about in his mind, as ever, for a practical way of teaching his flock the true meaning of the Incarnation, he suddenly saw with inward eye the possibilities of a visual representation of the stable at Bethlehem.

Within a very short time of arriving at Grecia, St. Francis had assembled in the church a manger, an ox, an ass, figures for the Holy Child and his parents, and some stable paraphernalia. It now remained only to summon the congregation.

The appeal of the Crib was instantaneous. Catching up their sleeping children, the villagers hurried to the church—at first to stand outside, lighting up the dark December night with their tapers and torches; later on to venture into the building to offer anew their hearts to God, listening eagerly the while to the *new canticles* sung by the brethren around the Crib.

It is told that St. Francis stood all night beside the manger, his heart filled with unspeakable joy. His friend, Giovanni, watching him, saw (or dreamt that he saw) the Child opening his eyes and stretching out both arms to the Saint. It seemed as if the Christ, so long dead in the minds of an indifferent people, had awakened to new life, quickening those around Him.

Yet which of the two men could have foretold that the Crib ceremony was to endure more than seven hundred years, having a permanent place in the Christian service of many cathedrals and churches?

Records of religious plays of the Mystery type place them as early as the fourth century; and there exists also a record of one at Dunstable, in Bedfordshire, about 1110—the earliest of such a performance in England. Yet we can rightly say that the Crib of St. Francis was the ancestor of the Christian Mystery plays, which dealt with the birth and infancy of Christ, and of others which portrayed scenes from the life of our

Lord. These scenes were acted, and were not merely tableaux; and, in an age when the number who could read was almost negligible, they formed a good medium for the teaching of the Bible stories.

At first the actors were the clergy; and, since women were not allowed to appear upon a stage, the priests also took feminine parts. When the people were permitted to take over the acting themselves, elements of vulgarity and comic "business" crept in. Before long the devil himself came to be one of the most popular characters, generally taking the part of a clown or fool.

Amongst the earliest of these festivals was the Donkey's Festival (*La Fête de L'Ane*), which was often portrayed upon the Continent, though it does not appear to have been known in England. At Beauvais it was given a lavish production. The donkey itself was handsomely apparelled, and stepped to church carrying on its back a girl with a child in her arms. Arrived at the church, the old Latin Prose, "*Orientibus Partibus,*" was sung; and this was followed by noises imitating the braying of an ass. This dramatic representation commemorated the Flight into Egypt.

By the fifteenth century religious plays had become classifiable into three kinds:—

(1) The Mystery Play, dealing with events in the life of our Lord and other stories from the Bible.

(2) The Miracle Play, representing stories from the lives of the Saints.

(3) The Morality Play, in which vices and virtues are personified, as in an allegory.

But, though the above definitions are *properly* applicable, the titles "Mystery" and "Miracle" are very loosely used and in the minds of many are interchangeable.

All three types of play were acted in England up to the sixteenth century. They were performed in the open air, on stages erected for the purpose; or on "pageant-carts" which could be wheeled through the streets and locked away in the pageant-house after each annual performance. The actors were chosen afresh every year, by acclamation and a show of hands.

We have inherited four complete collections of Mystery Plays: the York and the Townley, the Chester and the Coventry. The York plays are the oldest; next come the Townley, with the Coventry last, in the late fifteenth century.

They were presented by different companies of traders, such as Glovers, Tailors, Fishers; and every company had its own pageant-cart, divided horizontally into two parts. In the lower half, screened from the public gaze, the actors could don their costumes, the play being acted upon the upper half, which was the stage proper. These processional plays were a series of pageants and

were the type most favoured in England, though on the Continent the fixed-stage kind were more in demand.

The various Guilds who performed scenes from religious history often chose a story appropriate to their crafts; for example, we find the Goldsmiths presenting "The Adoration of the Magi," one of the offerings being of gold.

Though these plays were intended for the rank and file, they evidently appealed to aristocratic audiences as well, even to Royalty, for we read of their being attended by Kings and Queens.

In 1483 Richard III went to Coventry to see the Corpus Christi plays; and in 1492 they were again honoured, this time by the presence of Henry VII and his Queen, who spoke loudly in praise of the performances.

Even to us, accustomed as we are to modern dramatic and musical festivals, with their concentration of heavy programmes into two or three days, the performances of twenty-four plays in one day at Chester seems a tough assignment! True, they were acted on the mobile pageant-carts which were taken through the streets, from point (of vantage) to point, so that an onlooker, standing at any point, could see the whole series by remaining in one place. A miniature theatre brought almost to one's own door!

(This system prevented crowd congestion and dislocation of such traffic as there was in those days; but in case of accidents the Mayor of Chester had taken the precaution to order that no one was to carry weapons while the plays were on!)

The list of the Guilds and the plays for which they were suitably responsible makes interesting, and even entertaining, reading:—

Water-drawers of the Dee, "The Ark and the Flood," at Chester;

Shipwrights, "The Building of the Ark";

Mariners, "The Voyage of the Ark," at York;

Chandlers, "The Star in the East";

Goldsmiths, "The Presentation of the Gifts by the Magi";

Bakers, "The Last Supper";

Vintners, "The Miracle of Turning Water into Wine";

and so on.

In the Coventry Pageant (1468), performed by the company of "Sheremen and Taylors," there is a homely but charming scene where the shepherds present their gifts. The first offers his pipe, the second his hat, the third his mittens. Each presentation is accompanied by verse which sounds quaintly archaic to modern ears. The second shepherd, for instance, gives his hat while reciting the following:—

Hold, take thou here my hat on thy head,
And now of one thing thou art well sped;
For weather thou hast no cause to complain,
For wind, nor sun, hail, snow, and rain.

At Epiphany services in the church, the Magi were represented by singers peculiarly attired, each of whom came from a different part of the building (to show their different nationalities), meeting in the middle before the high altar, where they sang carols and offered their gifts. One of the three kings was always represented as black.

Costumes were, on the whole, curious. There seems to have been some sort of rule that all Divine and Sacred characters should have their hair and beards gilded. The demons wore horrible headpieces; the souls, according to their kind, black or white coats; while the angels (more nearly approximating to modern Nativity-play ideas) had golden skins and wings.

Anyone totting up the cost of the modern production of a Biblical play might find it diverting to glance at some of the items of expenditure in such ancient "costings" as the following:—

Two yards and a half of buckram for the Holy Ghost's coat. 2*s.* 1*d.*

Paid for making three worlds. 3*d.*

Modern producers, making preparations for a Nativity play, may depend on the good will of the grocer to supply straw from his packing cases for the stable floor at Bethlehem; and friends and neighbours are generally more than willing to lend a fur rug for a sheepskin or to take the cover off the divan to do duty as a coat for Joseph. Were there similar "courtesies" in the Middle Ages? For instance, would a Master Barber gild hair and beards for nothing, as his contribution towards the cost of production? Or was everything entered up in an account book, the items appearing hundreds of years afterwards in some learned tome as a curiosity?

In certain parts of Europe religious plays were banned by authority, on the grounds that irreverence had been allowed to creep in. One can easily believe that this might be a real grievance; yet how could an audience keep from laughing when Noah's wife refused to go into the Ark without her relations—as happens in the Chester plays? Even more so, when Joseph, told that he must take the Child and the Mother into Egypt, complains in a stage aside of the worries that matrimony has brought him, advising those contemplating it to be warned by him!

At first carols (often accompanied by dancing) were only introduced between the scenes, as music is in a modern theatre. But after a time the carol intermezzi became so popular that the people complained that they were not getting enough of them. A kind of rivalry grew up between actors and singers—not surprising, when on one occasion the audience smashed up the stage and the properties, and even set about the actors, because they wanted more music and less drama!

By about the thirteenth century these difficulties were working themselves out, and singers and actors were in more or less peaceful co-operation. Of necessity a good deal of singing did come into some of the plays, as for instance in the Coventry Nativity play, where we have the song of the Angels, songs by the Shepherd and a lullaby by the Mothers of the Innocents.

When music took the lead, the "musical director," with a primitive portable organ strapped to his shoulders, walked at the head of his choir to and fro across the stage. He blew the bellows of his organ with his left hand and played with the right.

Sometimes the enthusiasm of the audience rose to such a height that the musicians acknowledged it by stepping down off the stage into the street, which was tantamount to an invitation to the listeners and lookers-on to join them. Merged into one party, they walked round the streets, the audiences joining in such carols as they knew.

Obviously it was only a matter of time before the carols would be performed alone, unconnected with any form of dramatic representation; and by the fifteenth century this had happened. Indeed it had become a regular custom.

IRENE GASS

FORGIVENESS . . .

Only the brave forgive—
The lesser souls that throng
know not this power,
for they are borne along
the crossing currents
of their loves and fears,
the petty passions
of their passing years;

Only the brave forgive—
Those deeply hurt yet strong
who stand secure,
for they have heard the song
that heals beyond the hatred
and the sneers,
that smiles above the bitterness
and tears...

Only the brave forgive—
Those who can stand alone
and face the dark,
those at whose spirit's groan
earth trembles lest they fail
to find the source
and from their hearts
release this sovereign force.

Only the brave forgive—
Those who have dared to trust
in love and law,
those who have dared to thrust
forth from their hearts
all weapons and all shields—
and naked tread earth's formidable fields;
Only the brave forgive.

E.

SPANISH MYSTICS

TWO SPANISH MYSTICS AND THEIR METHODS OF DESCRIBING MYSTICAL EXPERIENCE

[In this article, of which this is the second instalment, **Mr. R. D. F. Pring-Mill**, University Lecturer in Spanish and Fellow and Tutor at Magdalen College, Oxford University, introduces illuminatingly two great mystics of sixteenth-century Spain. St. Theresa, with the scanty educational opportunities open to women in her day, naturally differs widely in her mode of presentation from her erudite helper and adviser, St. John of the Cross, but not in the ineffable experiences which she describes.—ED.]

II

The differences in their general approach can best be seen in the different ways in which St. Theresa and St. John of the Cross tackled the problems of communication peculiar to the three traditional Western divisions of the mystic way: the purgative, the contemplative and the unitive.

The purgative stage involves rejection of the external world, its desires and the hampering attachments of the senses. Writing about this already involves some psychological analysis, but it deals with the rejection of externals, a field common to mystic and reader alike, and language can be direct. The measure of the mystic's success will be the measure in which his realistic description and his exhortations evoke the things described and the emotions on which he plays; his task and techniques are those of the ascetic writer at this stage, though their object is not the same. St. Theresa described the external world of her early years and the external stages of the way of perfection in her *Vida*. She achieved realism simply by writing down what she thought, unconsciously reflecting her character and her environment. This was a natural and human, not a calculated, realism. Her style is a tumbling style, in which words and thoughts vie with each other to reach the paper. She wrote so swiftly that she had no chance to smooth out syntactical complications, and never had time to revise her original drafts. She presupposes no erudition in the reader; she was not only uneducated herself but also writing for the women in her convents, a flock of unerudite nuns. St. John of the Cross, on the other hand, was not only university-trained, adept at applying the scholastic systems of analysis and exposition which constituted the scientific method of his day, but writing for the information of men like himself, who could learn best from the abstract formulation. There is, furthermore, a profound difference in their

methods: he describes things directly; she, although she could have at this stage done the same, prefers to use metaphor and simile. She describes one thing in terms of another even when there is no need to do so; he uses analogies only when required. But it is in connection with the inner life that this difference in technique becomes most noticeable.

The contemplative stage deals with the mind and soul of the mystic, and, although these no longer constitute a field common to mystic and reader, the reader's internal world is akin to that of the mystic whose message he is trying to comprehend. The latter's task is to convey a particular application of mental and spiritual powers which the reader possesses, and to describe a field of experience potentially common to mystic and reader alike; this involves the use, or invention, of a suitable terminology for psychological analysis if it is to be done directly. The mystic's task and techniques are here, broadly speaking, those of the devotional writer, although his need is more pressing because his purpose is to introduce a degree of experience beyond the scope of purely devotional literature. His success depends on his ability to create a corresponding attitude, to evoke, no longer indeed identical memories, but analogous patterns of thought. St. Theresa is unconcerned by her lack of psychological terminology, by her ignorance of any accepted technique of analysis; she simply describes the inner world in terms of the outer. There is, for instance, her description of four levels of prayer in terms of the ways of watering an orchard, in *Vida*:—

> It seems to me that watering can be in four ways: either drawing the water from a well, which is very hard work; or with a waterwheel and buckets, where it is raised by going round—and I have often used this, and it is much less work, and raises far more water; or from a stream or river, by which means the soil gets far more water still, and needs less frequent irrigation, which is very much less work for the gardener; or when it rains, which is when the Lord waters the soil with no labour on our part at all, which is beyond all comparison far and away better than any of the previous ways....

She applies the analogy by saying that beginners in prayer are like those who have to draw the water from the well, for they become wearied by the effort of drawing in the senses, which are still accustomed to roam freely; whilst the prayer of recollection, subsequent to full detachment from the world, is like the use of the wheel; and the sleep of the senses, in which the devotee neither knows nor questions how or why the grace of God's presence is infused, corresponds to irrigation from a river; and watering by rain is God descending to unite with the mystic's soul. That extended analogy serves as a framework to the

whole twelve chapters discussing these four levels in the ascent. Her technique in matters of detail is the same: she is only capable of definition by metaphor.

St. John of the Cross, on the other hand, can be as direct in his description of psychological phenomena as in his description of the external world. He could not take up an accepted terminology or technique, but he was capable of creating the terminology which he required and a reasoned method of enquiry based on standard scholastic "scientific method." His prose commentaries on his poems read, in consequence, very much like reports on case histories of mysticism, and can be taken up and handled as such by subsequent investigators in the field. When he first uses a word in a special sense, for instance, it will be defined in such a way that one has only to substitute the definition to know precisely what he means by it in any context; whereas, when St. Theresa fixes the special aspect of a word in one context by a vivid metaphor, she is not in any sense defining it for future use. When she talks about "the butterfly of thought," nothing could be more apt for the flitting hither and thither of thought before it is wholly under control, but it would make nonsense if one substituted "butterfly" for "thought" elsewhere.

St. Theresa's most extensive analogy covers the whole mystic way, in her *Book of the Seven Mansions* or *Interior Castle*, the soul seen as an interior castle consisting "of a single diamond or transparent crystal, in which are many rooms, just as in Heaven there are many mansions." The soul, turned inward upon itself, is a bride adventuring into this castle in her quest for Christ; she passes through three mansions during the way of purgation, and through the next three in her progressive illumination upon the way of contemplation, until she reaches the bridal chamber in the heart of the castle. The penultimate mansion, that of the spiritual betrothal, corresponds to the highest stage described in *Vida*—that of the watering of the orchard by the rain of God. In the first mansion, the soul is in a state of grace, but not yet free from venial sin; in the second, she starts her purification by asceticism; in the third, she attains the level of perfection which represents freedom from all sin. Non-attachment becomes complete, but the soul must pass through a period of intense aridity which corresponds to St. John's "night of the senses." The supernatural Way begins in the fourth mansion, with the prayer of recollection and surrender to grace; in the fifth, in the prayer of repose, the first stage in the fusion of the soul's powers takes place, as the will and the understanding merge and give themselves wholly over to God; the sixth mansion begins with the prayer of

union, and the loss of all bodily consciousness which is involved in the surrender of the third power, memory. Sufferings give way to an anguish of joy—of which ecstasy may be an accidental manifestation—and the betrothal of the soul to Christ takes place. In the seventh chamber Christ is suddenly discovered in the centre of the soul as he was once discovered, saying, "Peace be with you," in the same room as his apostles without their knowing how or whence he came. The ensuing union was, for St. Theresa, a permanent state, for "the spirit of the soul" had become one with the essence of God.

St. John of the Cross has a corresponding general analogy: the mystic way seen as the ascent of a difficult mountain, which takes place in darkness until the dawn heralds union. But the general analogy is there as a framework for his poetry, and only appears in his prose as a consequence of that fact. Whilst the whole ascent is a progress from dusk to dawn, there is both a specific Night of the Senses at the end of the Way of Purgation, and a Night of the Soul—the darkest hour—immediately before union. The most individual feature of St. John's mysticism is his insistence upon complete passivity once detachment has been reached; a passivity not for the beginner, still in possession of human methods and untouched by the secret "action of God," but for the soul which has passed into the sphere of God's activity—passivity in the early stages would counter purgation and prevent one's ever reaching contemplation.

It is not until they both reach the unitive way that their techniques are truly similar, when St. John is obliged to use the analogical approach which St. Theresa has employed throughout.

Writing about the unitive stage involves conveying what is deemed inexpressible to a reader into whose experience it will almost certainly never have entered. St. John of the Cross says: "Only he who passes through this will know how to feel it, but still not how to phrase it." Though still didactic in his intentions, the mystic will now have less in common with the didactic writer than with the poet, for although writing about the first two stages could be realistic, realism must be replaced by symbolism in the third. The symbols derive chiefly from the emotions, not the intellect; this does not imply that union is necessarily "emotional," but it certainly resembles emotional states—which can persist—more closely than it resembles the pattern of discursive reasoning, which can only be apprehended as it changes and moves on. The mystic on the path of love tends to go to profane love for a counterpart. Both St. John of the Cross and St. Theresa use the same analogy when they come to deal with the ineffable: the betrothal and marriage of the soul to Christ, in

terms deriving from the Song of Songs.

One might think that the writings of mystics who describe divine union in terms of profane love would necessarily all come to resemble one another closely as they approach the formulation of this final stage, but a mystic's use of this analogy will be conditioned by the conventions of profane love obtaining in his day. A mystic in an age when profane poetry was frankly carnal would surely find nothing unacceptable in using carnal imagery for spiritual union, but a mystic in an age in which profane convention is "platonic" is unlikely to use imagery which would conflict with contemporary taste. This point comes out very clearly in the works of St. John of the Cross and St. Theresa. St. John does not find himself obliged to use the Neo-Platonic convention which then obtained in amatory verse; he uses the analogy of the Song of Songs, not that of Neo-Platonism; but, if one compares his use of the Song of Songs with the original, one finds that he has used only one level of its imagery: the one which was compatible with sixteenth-century taste. The Song of Songs is amorous on both the carnal and the spiritual planes; indeed, it does not admit a distinction between them; but when St. John comes to use it the planes are separated and only the non-carnal level of its imagery is taken over. The same is true of St. Theresa.

Within the larger framework of Spanish Counter-Reformation Catholicism the solutions adopted by St. John of the Cross and St. Theresa were conditioned by three things which will, it seems to me, always affect the formulation of mystical experience: first, the way in which the mystic's age and people deal with the external world; secondly, the forms and techniques of psychological description available to him; and, thirdly (if his mystical imagery be one of love), the conventions of love recognized by the culture of his day. Compared in the light of these considerations, their works have shown how the mystic's formulation of his experiences is subject to further conditioning by his specific environment, within the general environmental context: the trained mind of St. John (writing for an educated audience) and the untutored mind of St. Theresa (writing for nuns like herself) produced accounts which differ significantly in their whole tone and method of approach, despite the fundamental identity of their experience.

R. D. F. PRING-MILL

SHAKESPEAREAN PLAYS IN INDIAN LANGUAGES

[In this concluding portion of his informative and interesting article, **Professor C. R. Shah** tries to account for the decline of the popularity of Indian adaptations from Shakespeare. A decade earlier it would have been rank heresy to suggest that Shakespearean drama is "alien to the spirit of India." Today this view would be contested but not condemned. The danger of a general decline in the appreciation of Shakespeare is itself a worthy justification of the retention of the English language as one of the main media of instruction in Indian schools and colleges. In her editorial, opening the first volume of *Lucifer*, Madame Blavatsky justly contended that "Shakespeare's deep and accurate science in mental philosophy has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate but certainly less deep, science of any Fellow of the Royal Institution."—Ed.]

II

The year 1913 marks approximately the decline of the vogue of Shakespearean plays on the Bombay stage. The decline was mostly due to the advent of the cinema, which had, by that time, caught the fancy of the poorer and the middle-class people. In a few years most of the theatres in Bombay were converted into cinema houses to show silent pictures. The novelty of the Indian films and the growing popularity of the Indian talkies gave a death-blow to the legitimate stage performances. Some good actors, who had achieved their reputations on the stage, found it more remunerative to act in the films. At present there is only one dramatic company in Bombay which has somehow managed to survive the general decline.

The decline of Shakespearean plays on the Bombay stage, however, had nothing to do with the growing spirit of nationalism in India during recent years. As a matter of fact the vogue of the Shakespearean plays had not been the result of the Indian people's admiration or feeling for Shakespeare's poetry or drama. The bulk of the audience in the theatres had never heard of William Shakespeare or read a line of his poetry. His name was rarely mentioned as that of the original writer of the play which had provided material for their entertainment. To an educated Indian, who could read and enjoy Shakespeare's plays in the original, this craze had been a puzzle, and he was most unwilling to partake of such pseudo-Shakespearean fare.

It is pleasant to note, however, that during recent years a number of well-educated amateur players have formed themselves into small

groups, and produce Gujarati, Marathi and Hindi plays, mostly of the modern social variety, to entertain the educated middle-class people in Bombay and elsewhere. The All-India Radio, too, has been helping to revive interest in the drama by producing short plays in various Indian languages, written and acted by these amateur groups. But not one of these amateur groups has, so far, thought of producing a Shakespearean play in any Indian language.

The film producers in India are somewhat unwilling to adapt Shakespeare's plays for the screen. Shakespeare is not considered a "box-office proposition" in the cinema trade. Recently, however, only a few months back, a Hindi version of Shakespeare's *Hamlet* appeared on the screen, produced by Kishore Sahu, a well-known actor and producer in Bombay. It was not altogether a faithful version of the original play; and in spite of a good cast it failed to achieve the success which the producer expected it would. Even the English versions of Shakespeare's plays, produced with all the resources of Hollywood, do not attract many people in India except students from the English-teaching schools and colleges in Bombay. The new version of Shakespeare's *Romeo and Juliet* was shown a few months ago in one of the fashionable theatres in Bombay, to half-empty houses during the first week of its appearance and was cursorily dropped.

The Indian scholar has not, very naturally, the same regard which English people have for their national dramatist. Shakespeare's language is alien to him and at times much too complicated for his understanding. The English spirit, which Shakespeare represents more than any other English writer, is once again alien to the spirit of India. His humour and his grossness command little respect from the Indian reader. Shakespeare's work lacks the religious fervour or moral rectitude which the Indian student has been taught, from his very childhood, to expect from a great poet. The Indian scholar is never behindhand in giving praise where praise is due. There is praise enough for Shakespeare's poetic art or for his unerring instinct for drama. He admires Shakespeare's superb command over the English language and also his rich humanity. But all that is not enough to arouse in the Indian student the enthusiasm which some English and German admirers have felt for Shakespeare.

Religion is the fundamental reality of the human soul in India, and if great literature is to be the manifestation of that soul it must inevitably be knit with religion. This is the normal view of an educated Indian whose literary taste is formed by centuries of tradition and belief. This is what he looks for and finds in the works of great Indian poets

—Valmiki, Kabir, Mirabai, Tukaram and Tagore. Their poetry rises above the shallow literature of convention and fashion. Such writers alone are truly great in his eyes. Some of the literary gifts of Shakespeare are beyond the reach of many Indian poets or dramatists, but the Indian student is not ready to accept his greatness or originality on the grounds of profound thought. Even in England, recent literary criticism of Shakespeare's plays serves as a corrective to the attitude of extravagant praise and blind worship which was so rampant about the end of the last century. The best way to estimate Shakespeare's greatness is to praise him for qualities which really deserve praise. W. S. Landor, the author of the famous book *Imaginary Conversations,* showed himself a just and honest admirer of Shakespeare when he said: "Let us be reverent, but only where reverence is due, even in Milton, and in Shakespeare."

Shakespeare's influence on the Indian mind and on Indian literature was never much in evidence. Apart from the college students who had to read a few plays of Shakespeare for their examinations and the professors in colleges who had to teach them, very few, even among the educated classes, read Shakespeare's plays for their edification or entertainment. A few English-teaching schools and colleges in Bombay, Madras and Calcutta occasionally organized dramatic competitions and chose stray scenes from Shakespearean plays to be staged by their students. The influence of some modern European novelists and short-story writers, like Dumas, Tolstoy or Tchekhov, or of dramatists like Ibsen and Shaw, is often evident in the work of modern writers in the Indian languages; but Shakespeare seems to have contributed little to the development of literature in India. The popularity of Shakespearean dramas on the Bombay stage was a short-lived phenomenon, and it had nothing to do with any real or healthy influence of Shakespeare on the Indian mind. As for the possibilities of their revival in present-day India, the prospects are not very bright or heartening. The English language has, so far, been the *lingua franca* of the educated people in India and also the medium of instruction in some schools and most colleges. The English language and literature no longer command the same respect or attention from the student world as they did in the past. The new educational policy in several States in the country does not encourage the careful study of the English language or its literature. Insistence on the teaching of basic English in schools and the teaching of English literature as an optional subject in the universities will discourage the reading of Shakespeare's plays still further, and consequently whatever little influence Shakespeare might have had on literary work in the

Indian languages in the past will cease in the future.

The Indian people have always shown dramatic tendencies, dramatic gifts of a high order. They have a rich heritage of ancient Indian drama. The dramatic expression of life and feeling is still very natural and universal in India. The drama has always been a national and popular pastime and natural actors abound. The Indian people do not need inspiration from outside to revive this national institution. With active encouragement from the Union Government these natural gifts of the Indian people will have a larger field for play and a more understanding public to appreciate them. The cinema, however, is the most dangerous enemy that the revival of the Indian theatre will have to overcome. It is becoming amazingly popular, even in the rural areas. The beginning of its vogue in India, one must not forget, coincided with the decline of Shakespearean plays on the Bombay stage and the decline also of the professional theatre in India.

C. R. SHAH

VINOBA BHAVE SPEAKS

Vinoba Bhave wields great influence with the vast Indian public. His methods of service of the poor, founded upon the principles of Sarvodaya, are striking the imagination of not only his own countrymen but of many foreigners also. He has thought it necessary to strike a note of warning against prevailing totalitarian tendencies, in an after-prayer speech reported in the *Hindu* of October 30th:—

...he deduced that practically the administration of a State or of the country would depend on the workings of the mind of the individual and his goodness or badness would have much to do with the administration. In Bombay and Madras because the Chief Ministers of the respective States willed to have Prohibition they were having it. Acharya Bhave asked where was the unanimous sanction of people behind the moves of the Chief Ministers. He also asked whether in other States where there was no Prohibition, people's sanction was not there.

Adverting to the kind of administration envisaged by Mahatma Gandhi, Acharya Bhave said that every detail of the administration of a village should be formulated in the village by the unanimous sanction of the villagers. Too much centralized Government, he added, was coming to mean that even the choice of medicine one should take, was decided by the Centre. He referred to the protests of Mr. C. Rajagopalachari against B.C.G. Vaccine and deplored that his cry became a cry in the wilderness. It happened like this because too much power was concentrated at the Centre.

Acharya Bhave vehemently protested against the control of education by Government and urged divorce of education completely from governmental authority.

Referring to the electoral system now practised in the country, Vinoba Bhave said that voters often did not know whom they were electing. This was, indeed, a sad plight.

THE IMPACT OF THEOSOPHY ON THE POETRY OF W. B. YEATS

[In this article **Shri K. Bhaskara Rao** traces interestingly the effect on W. B. Yeats's poetry of his contact with Theosophy. He was not a lifelong student of Theosophy like his friend Æ (George William Russell), through the clearer crystal of whose life and writings it shed a serene ray. Tangential, however, as his reactions to Theosophy were, it remained an abiding influence.
—ED.]

The mystical life is the centre of all that I do and all that I think and all that I write. It holds to my work the same relation that the philosophy of Godwin holds to the work of Shelley and I have always considered myself a voice of what I believe to be a greater renascence (SIC)—the revolt of the soul against the intellect—now beginning in the world,[1]

wrote W. B. Yeats to his friend John O'Leary, in August 1892. This was not an unusual statement, for young men both in England and on the Continent were protesting against the scientific and materialistic interpretation of the Universe. Science had shattered the traditional world of men, their deep beliefs and their innermost faith. The young writers could have exclaimed, like the great seventeenth-century metaphysical poet John Donne, "All coherence gone." Or, as Yeats later expressed it in the "Second Coming":—

> Things fall apart; the centre cannot hold;
> Mere anarchy is loosed upon the world....
> The best lack all conviction, while the worst
> Are full of passionate intensity.

It is true that the "Second Coming," published after the first world war, prophesies, as Stephen Spender pointed out, the coming of Fascism, but the climate of doubt and foreboding which it expresses was characteristic of the period between 1850 and 1890. Yeats considered this his most important poem. Yeats, like other sensitive individuals in search of stable values in an insecure world, sought to restore the unity between man and nature, a unity that had formerly been recognized.

The intellectual climate of the period was alive with new ventures in comparative mythology. Max Müller, the great German scholar, was giving to the Western world the Sacred Books of the East. *The Golden Bough* (1890) was published by James Frazer. Madame Blavatsky herself came out with her significant book, *Isis Unveiled* (1877). In this book H.P.B. attempted successfully to show the fundamental unity in the basic principles of all religions, and revealed their common heritage in a secret doctrine. The

[1] R. ELLMANN: *Yeats: The Man and the Masks*, pp. 97–8. (Macmillan, London. 1949)

views expressed in *Isis Unveiled* were made clear to the West by A. P. Sinnett, the English Editor of *The Pioneer,* living in Allahabad. Sinnett published two important books, *The Occult World* and *Esoteric Buddhism,* both of which made a tremendous impression on Charles Johnston,[2] the school friend of Yeats. As Johnston wrote later, the views of Sinnett came "home with convincing force." Johnston read a paper about the main tenets of Theosophy to the Dublin Hermetic Society, which was later published in the *Dublin University Review* (1885). Yeats was deeply influenced by the paper, and found in the views of H.P.B. the reconciliation for which he was searching. He found that modern thought was ancient thought distorted, and that Theosophy, "embracing both the scientific and the religious, is a scientific religion and a religious science."[3]

There happened another incident to reinforce Yeats's belief in Theosophy. A Bengali Brahmin, Mohini Chatterjee,[4] was visiting Dublin to help in the starting of the new Theosophical Society. Since Yeats was the only one of the group who had rooms of his own, Mohini Chatterjee stayed with him. Yeats records his deep and reverent impression of Mohini Chatterjee in his *Autobiographies.*[5] To a question by someone during the stay of Mohini Chatterjee, "Is it necessary to pray?" the sage replied: "No, one should say before sleeping: 'I have lived many lives. I have been a slave and a prince. Many a beloved has sat upon my knees, and I have sat upon the knees of many a beloved. Everything that has been shall be again.'"

Yeats put forth some of the ideas which he there ascribed to him in a poem entitled "Kanva on Himself," the character of Kanva being a creation of Yeats to whom many of his early poems were attributed.

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[2] Charles Johnston: a schoolfellow and early friend of Yeats, was the son of William Johnston of Ballykilbeg, County Down, the leader of the Orangemen. He became a Theosophist and founded the Hermetic Society of Dublin; it was through Johnston that Yeats was introduced to Theosophy. Charles Johnston joined the Indian Civil Service, but spent the latter part of his life in New York.—ELLMANN, above cited, pp. 62-3; *The Letters of W. B. Yeats,* edited by ALLAN WADE, p. 40 fn. (Rupert Hart-Davis, London, 1954)

[3] W. Q. JUDGE: *The Ocean of Theosophy,* p. 1.

[4] Yeats wrote of M. Chatterjee: "He taught us by what seemed an invincible logic that those who die, in so far as they have imagined beauty or justice, are made part of that beauty or justice, and move through the minds of living men...and that all action and all words that led to action were a little vulgar, a little trivial. Ah, how many years it has taken me to wake out of that dream."

(Quoted by DR. ALEXANDER NORMAN JEFFARES, in his book *W. B. Yeats, Man and Poet* (1949), p. 32)

[5] RICHARD ELLMANN: *The Identity of Yeats,* p. 44 (Evanston, Illinois. 1954)

KANVA ON HIMSELF

Now wherefore hast thou tears innumerous?
Hast thou not known all sorrow and delight
Wandering of yore in forests rumorous
Beneath the flaming eyeballs of the night,

And as a slave wakeful in the halls
Of Rajas and Maharajas beyond number?
Hast thou not ruled among the gilded walls?
Hast thou not known a Raja's dreamless slumber?

Hast thou not sat of yore upon the knees
Of myriads of beloveds, and on thine
Have not a myriad swayed below strange trees
In other lives? Hast thou not quaffed old wine

By tables that were fallen into dust
Ere yonder palm commenced his thousand years?
Is not thy body but the garnered rust
Of ancient passions and of ancient fears?

Then wherefore fear the usury of Time
Or death that cometh with next life-key?
Nay, rise and flatter her with golden rhyme,
For as things were so shall things ever be.

Yeats found that he was making his spokesman, Kanva, an advocate of reincarnation; therefore he changed the poem later, where one finds that the concept of reincarnation is made to carry the poem:—

MOHINI CHATTERJEE

I asked if I should pray,
But the Brahmin said,
"Pray for nothing, say
Every night in bed,
I have been a king,
I have been a slave,
Nor is there anything,
Fool, rascal, knave,
That I have not been,
And yet upon my breast
A myriad heads have lain."

That he might set at rest
A boy's turbulent days
Mohini Chatterjee
Spoke these, or words like these.
I add in commentary,
"Old lovers yet may have
All that time denied—
Grave is heaped on grave
That they be satisfied—
Over the blackened earth
The old troops parade,
Birth is heaped on birth
That such cannonade
May thunder time away,
Birth-hour and Death-hour meet,
Or, as great sages say,
Men dance on deathless feet."

With the concept of love occupying the central theme, the theory of reincarnation is argued out both from the Eastern and the Western points of view, by establishing a dramatic relationship.

Thus the theory of reincarnation, a central theory of the Theosophic philosophy, quickened in Yeats an urge to search the Irish myths for any such belief. Yeats was very happy to find suggestions of the rebirth cycle in his own Irish legends. When these views of the East came to him and he was able to find similar traces in the West, he had a synthesis, for which he was always on the lookout. In *The Countess Kathleen* there is a poem, "Fergus and the Druid," where Fergus finds out, by the help of the

Druid, all the lives he had led in the past :—

> I see my life go dripping like a stream
> From change to change; I have been many things—
>
> A green drop in the surge, a gleam of light
> Upon a sword, a fir-tree on a hill,
> An old slave grinding at a heavy quern,
> A king sitting upon a chair of gold,
> And all these things were wonderful and great;
> But now I have grown nothing, being all,
> And the whole world weighs down upon my heart....

It is interesting to see the state of Yeats's mind at this period. He wrote of George Russell (the Irish poet Æ) :—

He had seen many visions and some of them contained information about matters of fact that were afterwards verified; but though his own personal revelations were often original and very remarkable, he accepted in the main the conclusions of Theosophy. He spoke of reincarnation and Maud Gonne asked him " how soon a child was reborn, and where." He said, "it may be reborn in the same family." I could see that Maud Gonne was deeply impressed and I quieted my more sceptical intelligence, as I had so often done in her presence. I remember a pang of conscience. Ought I not to say " the whole doctrine of the reincarnation of the soul is hypothetic; it is the most plausible of the explanations of the world, but can we say more than that?" or some such sentence?

Yet, as critics of Yeats like Ellmann have pointed out, the reincarnation doctrine remained for Yeats the most plausible explanation of the world. It strengthened his poetry, and gave him the desired faith. The idea of reincarnation became a recurring idea in his poetry. It has been interestingly pointed out by Ezra Pound :—

Romantic poetry almost requires the concept of reincarnation as part of its mechanism. No apter metaphor having been found for certain emotional colours.

Yeats went on to solve in his own way the problem of getting out of this endless becoming by personalizing his "Nirvana," which he called by several names, such as "the happy townland," "the glittering town," and "the predestined dancing place," and for an answer to the question whether one can achieve these happy states, Yeats fell back on Theosophy in considering heaven and hell as states of mind. Heaven was a name which he applied to that ideal condition.

The theory of reincarnation introduced Yeats to the occult. Here again, A. P. Sinnett's book *The Occult World* had a profound influence on Yeats in 1884. The occult was a step towards magic, in which Yeats developed a greater interest. This deep interest in magic must be told in his own words, in a letter he wrote to John O'Leary in August 1892 :—

Now as to magic....If I had not made magic my constant study I could not have written a single word of my

Blake book, nor would *The Countess Kathleen* ever have come to exist.[6]

Thus in the first collected edition of his poems, as a Preface he wrote, in 1895, of his occult interests:—

This book contains all the writer cares to preserve out of his previous volumes of verse....He has printed the ballads and lyrics from the same volume as "The Wanderings of Usheen," and two ballads written at the same time, though published later, in a section named "Crossways," because in them he tried many pathways; and those from *The Countess Cathleen* in a section named 'The Rose,' for in them he has found, he believes, the only pathway whereon he can hope to see with his own eyes the Eternal Rose of Beauty and of Peace.

W. B. YEATS.[7]

Sligo, March 24th, 1895.

The desire for the study of the occult took Yeats deeper. It was here that his way parted from that of Madame Blavatsky. Madame Blavatsky found that the young poet was dabbling in magic. She warned him of the danger. He went to a séance and was severely scolded for it. The following letter indicates the situation:—

58, Eardly Crescent,
South Kensington,
February 12, 1888.

To Katharine Tynan,

I went to see Madame Blavatsky on Wednesday but found she had gone away for her health but sent the Countess Wachtmeister to look after her study, with orders to sleep there even....When she heard that I had been to a spiritualistic séance, she told she had gone to many till Madame Blavatsky told her it was wrong. So you need not fear for a spiritualistic influence coming to me from that quarter....

Your friend,
W. B. YEATS.[8]

An Esoteric Section was opened as part of the Theosophical Movement, of which Yeats became a member; and he kept a journal while he was a member of this group. When George Russell had written to H.P.B. with misgivings about the opening of such a section, H.P.B. had written back assuring him that there was absolutely no intention of practising magic. Yeats, however, tried many experiments. In August 1890, with Annie Besant in the chair, he read a good paper on "Theosophy and Modern Culture," but before that year was out he was asked to resign his membership in the Esoteric Section, the rules of which he had not kept, and he reluctantly complied.[9]

But, though Yeats left the fold, his respect for Madame Blavatsky was great. He remembered with fond respect his first meeting with her:—

She made upon me an impression of generosity and indulgence....I remember how careful she was that the

[6] ELLMANN, above cited, pp. 97-8.

[7] ELLMANN, above cited, pp. 97–8.

[8] W. B. YEATS: *Letters to Katharine Tynan*, edited by ROGER MCHUGH (McMullen Books, Inc., New York. 1953)

[9] *Letters*, above cited, edited by WADE, pp. 66–69; 160.

young men about her should not overwork. I overheard her saying to some rude strangers who had reproved me for talking too much, "No, no, he is very sensitive."[10]

Yeats also records how once, when he was reading a rather dull paper, H.P.B. called him over and, taking the manuscript from him, asked him to go and say what he had to say. He went and spoke with great success. He was grateful for the self-confidence that she was able to infuse into him.

Symbols to Yeats's mind served a poetic purpose. In an essay on "Magic" (1901) he summarized his views on the subject by saying, among other things:—

> I cannot now think symbols less than the greatest of all powers whether they are used consciously by the masters of magic, or half unconsciously by their successors, the poet, the musician, and the artist....Whatever the passions of men have gathered about, becomes a symbol in the great memory, and in the hands of him who has the secret it is a worker of wonders, a caller-up of angels or of devils.[11]

Yeats, in "Upon a Dying Lady," writes:—

> I have no speech but symbol, the pagan speech I made
> Amid the dreams of youth.

A very true statement, for Yeats is a symbolist of keen sensibilities. An understanding of that rich and varied world of symbolism and myth is essential for getting at the meaning of Yeats's poetry. Theosophy was a vital and positive force in shaping and sustaining the symbolism of his poetry. His association with the Theosophical Society (1877–90), The Golden Dawn Society (1890–91) and the editing of the poetry of Blake (1889–92) were the three major forces contributing to his symbolism. The concept of correspondences, the relation between physical and superphysical nature revealed to the Theosophists a coherent and unified Universe.[12] Theosophy divided human nature into seven principles, and Yeats was captivated and convinced by the idea that all nature was divided into seven correlative types.

Thus parallels in external nature and in the realm of the unconscious could be worked out. Such a knowledge of genuine correspondences was at the heart of Theosophy, and Yeats realized that such a mastery of the understanding and evoking of correspondences was a vital spark in the creation of the essence of poetry. In Blake also, Yeats found a similar pattern of symbolism and Blake was always a favourite seer of the Irish poet. The scheme of correspondences and symbolism is very intricately worked out by Yeats in a later work of his, *A Vision*. Most of the poetry that Yeats wrote during the last twenty years of his

[10] ELLMANN, above cited, p. 65.
[11] ELLMANN, above cited, p. 94.
[12] ELLMANN, above cited, p. 67.

life made use of these correspondences, *e.g.*, the four lunar quarters in *A Vision*. In a letter to Mrs. Shakespeare, dated August 7th, 1934, he wrote a poem which he said synthesized "the four ages of individual man," which were also "the four ages of civilization":—

THE FOUR AGES

He with body waged a fight;
Body won and walks upright.

Then he struggled with the Heart;
Innocence and peace depart.

Then he struggled with the mind,
His proud Heart he left behind.

Now his wars with God begin;
At stroke of midnight God shall win.

Yeats's idea of God is worth studying, but we shall confine attention here to the influence of Theosophy on his views. An interesting poem to examine in this connection is "Crazy Jane on God" (1931). In this poem we get the refrain: "All things remain in God!"

This embodies an idea that Yeats sought to confirm in all the great thinkers, an idea which first came to him from Madame Blavatsky. Long after his giving up membership of the Theosophical Society, he wrote, in 1914:—

I was once at Madame Blavatsky's when she tried to explain predestination, our freedom and God's full knowledge of the use that we should make of it. All things past and to come were present in the mind of God and yet all things were free.[13]

In the poem he attempted to fuse the philosophy with the actuality of real experience. This symbolism and rich pattern that he derived from association with Theosophy was for some time the embroidery of his creation. But in 1910, in "A Coat," he announced that henceforth he would walk "naked," thereby implying that the embroidery had or would become a part of him, of his skin, more, of his soul substance.

One more significant influence of Theosophy must be touched upon in conclusion and that is Yeats's dedicated attempt to reconcile the East and the West. Madame Blavatsky, A. P. Sinnett, Mohini Chatterjee, the poet Tagore and, later, Shri Purohit Swami stimulated in Yeats the desire to interpret the East to the West and to make the traditional wisdom of the ancient East broaden the literary horizons of the West. His eulogistic introduction to the *Gitanjali* of Tagore (1913) evinces this interest.

In 1932 he met Shri Purohit Swami and from England both went to Majorca where they translated the ten chief Upanishads, and Yeats wrote an introduction to the autobiography of Shri Hamsa, the Purohit's teacher, and to the other's translation of Patanjali's *Aphorisms of Yoga*. Yeats incorporated these views in his poetry of this period. Thus commenced with renewed interest another phase of his interest in Asian thought. One can note the abiding influence of

[13] LADY GREGORY: *Visions and Beliefs*, I, 277 (Putnam, New York and London, 1920)

Theosophic thought in his introduction to *The Ten Principal Upanishads* :—

[We have to] discover in that East something ancestral in ourselves, something we must bring into the light before we can appease a religious instinct that for the first time in our civilization demands the satisfaction of the whole man.

It was the concept of "the whole man" that Madame Blavatsky had emphasized. The need of self-realization is taught by Theosophy.

An introduction to Eastern thought, an enriching and meaningful realm of poetic symbolism and a unified sensibility—these were the factors resulting from Yeats's association with Theosophy. Keen students of Yeats and of Theosophy will realize how deeply some of Yeats's poetry was indebted to Theosophy for its inspiration.

K. BHASKARA RAO

ETHICS IN INDIAN PHILOSOPHY

It has been the custom among Western thinkers, particularly among the adherents of the Christian Way of Life, to complain that the goal of life, as conceived by Hindu philosophy, "makes ethical theory impossible and morality an elaborate farce." This is naturally resented by leading Indian thinkers. "Ethics and Value in Indian Philosophy" by William F. Goodwin in the January *Philosophy East and West* has a purpose—"to reformulate the criticism" having freed it from its confused and misdirected form, to enable Indian moral philosophers "to devote themselves to the task of elucidating the principles of Hindu Ethics for Westerners and to point out with greater precision the misinterpretations and inadequacies of Western criticism." Professor Goodwin, in this able and well-documented paper, attempts "to sketch the line of defence which he finds in the writings of Indian philosophers" and to evaluate it.

Defining Ethics as the search for any end which is ultimate and paramount, which involves an obligation to do such acts as conduce to the end, Western objectors to Indian ethical theory find that Hindu moral philosophy offers a theory of the Ultimate which allegedly excludes all natural objects and experiences from the *summum bonum* or Self-Realization, to which nature stands in no comprehensible relation, nor the moral teachings advocated as conducive to its realization. Hence it is deemed irrational and non-naturalistic. The criticisms of the Rev. John Mackenzie, Albert Schweitzer and George Santayana, in particular, are quoted in this connection. The defence by Radhakrishnan, Hiriyanna and others is sketched, all adding up to the admission: "the love of the finite has instrumental value, while love of the eternal has intrinsic worth."

Professor Goodwin quotes approvingly Radhakrishnan's spirited reply to the Western critics of Hindu Ethics: "An ideal which requires us to integrate ourselves, to maintain a constant fight with the passions which impede growth of the soul, to wage war on lust, anger and worry, cannot but be deeply ethical." Western critics, while not appreciating the implications of Hindu moral philosophy, have sensed the un-worldliness of the Indian ultimate ideal without realizing its relevance to Empirical life and its values.

D. GURUMURTI

THE FUNCTION AND VALUE OF THE BEAUTIFUL

[Ancient Hindu thought required that art take note "not merely of form but also of what lies behind," and **Shrimati Kamala S. Dongerkery** here touches on both the eternal and the inspirational aspects of beauty in art. She also questions the trend "of modern times" and whether its portrayals of "conflict, confusion and tragedy" have "a message for the elevation of the human soul." Here we might recall something Gandhiji once said: "There is an art that kills and an art that gives life. All true art must help the soul to realize its Inner Self."—ED.]

That a beautiful thing stirs the deeper emotions of man has long been an acknowledged fact. Even before civilized society, as we know it today, was established, man was moved by the combination of qualities which results in beauty, whether in things animate or inanimate. The earlier races of mankind were much closer to nature than we are today. The beauties of nature captured their imagination and made them worship at nature's altar. The same sense of the beautiful which made them admirers of the varied aspects and manifestations of nature inspired them to imitate nature's handiwork, and works of beauty came to be produced.

It is difficult to say what makes a thing beautiful. The moment an attempt is made to analyze the qualities that combine to make any object beautiful, there is bound to be a sharp division of opinion. This is so because tastes differ with individuals. The term "beauty," therefore, is a vague term, a relative concept and one which defies definition.

Ideas of beauty have changed from one civilization to another and from time to time, even though the functions of the beautiful remain unchanged. Nevertheless, there are beautiful objects which have continued to inspire man through the ages. Similarly, there are concepts of great thinkers which, in spite of their abstract nature, continue to shine as beacon lights for all time, and, even as the vision of a beautiful object elevates our souls, these concepts help to enlighten our minds. Some of the qualities in a thing of beauty are ephemeral, while there are other qualities of permanent value.

A peep into the history of art, which is a record of man's quest for the beautiful, is revealing. It furnishes us with the many aspects and functions of the beautiful. In some of the ancient civilizations like that of the Nile Valley, broadly speaking, it would appear that what man aspired after was beauty for eternity. Our Indian sculptures are also proof of this, but by this time there seems to have dawned the idea that even in a work meant for posterity,

decoration and beauty of the highest order were essential.

If one were to look into the realm of painting, of the modern age, one would discover that the development of the idea of the beautiful owed its origin to a desire to imitate something that was beautiful in nature. Soon it was felt that an imitation of nature, howsoever complete in all its details and perfect in the reproduction of line, form and colour, could not by itself make a beautiful picture. Sir Edward Burne-Jones once exclaimed: "Transcripts from Nature! What do I want with transcripts? It is the message, the burden of a picture, that makes its real value."

Beauty, whether in nature or in art, which is a creation of the human mind, must have a message, and it is only in so far as it succeeds in lifting one's mind and soul above the immediacy of one's physical environment, even for a brief moment, that it can be said to have served its purpose.

An object to be of real æsthetic value must not merely create a sensation of pleasure in the individual beholding it, but should enlighten and elevate his mind to the contemplation of the idea of the beautiful. Even if the object subsequently ceases to exist in the physical world, the joy it brought must continue as part and parcel of the mental existence of the individual. It should generate an æsthetic emotion which can be recollected in tranquillity. The words of Keats, "A thing of beauty is a joy for ever," embody the same truth. A thing of beauty may even go further than create a mere emotional and intellectual experience. It may stir the soul and inspire the individual with ideals and aspirations which represent the striving after a higher form of existence.

The functions and value of the beautiful cannot be considered as something superfluous in the economy of nature or in art. This truth was recognized even by sages and seers whose lives were dedicated to higher ideals and were austere and rigid in relation to the life of the common man. The Buddhist monasteries, which are veritable treasure houses of the glorious sculptures representing the thoughts and the deeds of the Enlightened One, were an integral part of monastic life and helped to create an elevating atmosphere both for the members of the order and for those who might be visiting them. The builders of churches and temples, which are also designed for the elevation of the human mind and the enlightenment of the spirit, have been guided by the same ideas.

It is a curious fact that some of the temple sculptures in India have secular themes. One sometimes wonders what significance such carved rocks, frescoes and sculptures may have had in a place of worship where spiritual development was the chief aim. Perhaps the views

of two eminent philosophers may help suggest a solution. Herbert Spencer maintained that if intellectual language was a growth, so also was emotional language; while Hegel, the German philosopher, believed that the material world could not by itself exist and that matter was a counterpart of spirit which reveals and realizes itself.

The question also arises about the shifting of emphasis in æsthetics from the inspiration to achieve a nobler ideal to a feeling of disgust with existing conditions of life, a trend of modern times. According to the ideas of the present day, a faithful representation of conflicts, confusion and tragedy which move or excite humanity finds an important place in æsthetics. It may be that we have thus descended one step lower, and are still at the emotional level, which may or may not help to inspire and elevate the human mind. It would, in a sense, be a transcript of nature, or an impression of a confused mind, or the portrayal of a scene which arouses passion and discontent, and not art or beauty with a message for the elevation of the human soul.

In a quest for beauty, or in a beautiful atmosphere or surroundings, it is more likely that we may be moved towards a higher goal. Our sense of perception may become sharper, our attitude towards human values more discriminating and our vision broader, and we would be more enlightened with regard to the complex realities as well as the abstract values that go to make a life rounded, full and rewarding. The transformation of the soul, thus achieved, would not be by a confused, disgruntled and rebellious attitude but by a satisfying and co-operative effort.

KAMALA S. DONGERKERY

THE IDEA OF MAN

[**Mr. Peter de Morny** is the author of *The Best Years of Their Lives*.—ED.]

In a book recently published in America, entitled *The Dignity of Man,* by the late Russell Davenport, there occur statements that might well be considered by everyone interested in the ideological warfare of today. Referring to materialistic, dialectical man, it is said that our enemy is not any particular nation. It is not any particular army. It is not even any particular form of government. It is this Idea of Man.

M. Mauriac had evidently something of the same thought in mind when he observed that religion had not one enemy but two: "Marxist materialism and Occidental Technocracy." And there are indications that an increasing number of thoughtful people are coming to realize with these writers that the present world tension is not primarily between Russia and America, Communism and Capitalism, East and West, but between what has been termed "Matter-realism" and "Spirit-realism," which is a very old tension indeed, and one well known to all the World Teachers.

It is obviously of the utmost urgency that the true nature of the problem should be recognized if those who are preparing to oppose dialectical materialism at the immense risk of the extermination of humanity are not to commit the insanity of fighting beliefs that they actually share with the enemy. For Occidental technocracy is based on that very materialistic science from which the followers of Marx and Lenin have imbibed the theory of man's innate materiality, and the non-existence of—what used to be meant by the term until the materialists perverted it—his spiritual nature.

Recognizing the acute danger of this as long ago as the early 1930's, Dr. Alexis Carrel, himself a scientist and experimentalist, made out a magnificent case for the spiritual hypothesis in his famous book, *Man, the Unknown,* which was not only based upon his personal convictions but also on the evidence deduced from his scientific and professional experiments. But since the last war Soviet science—that which does not permit research outside the materialistic hypothesis—has become increasingly popular on both sides of the iron curtain and such books have fallen into disrepute. This is at once a great misfortune for those who still value the liberties of the mind and a triumph for their ideological enemies; for the two things that Lenin feared most as menaces to his ideology were: the logical, idealistic philosophy of Tolstoy and the conclusions of religious

scientists. He wrote to Alexei Maximovich:—

> At the moment a crowd of distinguished modern physicists are actually at work and in the act, in connection with the "miracles" of radium, the electrons, and the like, of trying to smuggle in the good God everywhere, both in his crassest as well as in his most subtle form, in the guise of philosophic idealism.[1]

For Lenin was fully aware that unless man could be reduced to the status of a cell in the communal body, or that of an ant in a world termitary, his ideal totalitarian State could never be fully realized. So long as man believed in his own spiritual nature he could never be persuaded to devote his entire life, thought and energies to purely utilitarian ends, and without this unquestioning devotion the perfect communist State could never come into being. Therefore that belief must go. And, owing to the integrated efforts of his high priests, the scientists, the psychiatrists, the human engineers, and so on since his time, it has, to an alarming extent, already gone—and not only in Soviet Russia.

The brutality of the last war did a great deal to confirm the materialistic hypothesis. The inhumanity of man to man, the horror of the concentration camps, the animalistic burrowing underground in shelters for safety—all tended to confirm the theory that man was a mere animal and the most dangerous of all animals. Even the methods of healing, the plastic surgery, the psychiatric treatment for shock, the physical manipulations, deepened the impression that man was a creature of his environment and circumstances who could be built up, as it were, from the outside; material and entirely subject to matter.

No one would attempt to deny that this is one of the aspects of man; and if we concentrate upon this idea of him alone, if we continue to regard it intently to the exclusion of any other concept, we shall eventually share the view of what we call our ideological enemies as to the nature of man. But there is another way of regarding him, and, once again, if we look at him in this opposite light, and think of him as the seers of old described him, we shall come to a quite different conclusion as to his nature and potentialities.

It is one of the boasts of the Marxists that Communists believe in the possibility of changing human nature and that the free world does not. This is, as a matter of fact, completely untrue, for the fundamental teaching of all the great world faiths is that man's nature can be changed so radically as to make him fit to inhabit a "better world," whether this is called Heaven, Paradise or Nirvana. Nevertheless, the materialists can also give tangible evidence that human nature

[1] *Lenin and Gandhi.* By Rene Fulop-Miller.

may be changed with the assumption that man is wholly material. As a single instance, "Alcoholics Anonymous" have benefited greatly from drugs, psychiatry, suggestion and hypnotism in the sense that these outside measures have enabled apparently incurable addicts to take up their positions in society again.

It will do the case of Spirit-realism no good to deny the results of materialistic measures; what can and must be argued and proved is that the same results may be obtained in another and better way by acting from completely opposite premises. For history, as well as thousands of cases in the modern world, provide irrefutable evidence that "conversion"—the integrated acceptance of faith in a wholly good God—can heal not only one sin, such as drunkenness, but can entirely remake an individual's character and reorient his life. St. Francis of Assisi, who reformed and after years of debauchery lived an immaculate life, is an outstanding example.

But such healing—far more radical, as even the psychiatrists themselves admit, than anything that can be done by materialism—demands an entirely different idea of man from that held by the Marxists. To achieve it a man must have an absolute faith in Spirit-realism; a conviction that each man is a potential son of God; a willingness to think differently, more positively and purely; an integrated love of and desire for perfection. He must assume complete responsibility for his own actions and the obligation to obtain mastery of his own will, thought and action by his own inward mental and spiritual effort and resources. When a man is healed by such means he is a new man, a greater and finer type, not the same man patched up by psychiatry and drugs, or merely rendered docile by a physical operation. Whether he is a worldly success or not, he has done the one thing in life that is really worth doing in achieving self-mastery and self-realization.

The almost inevitable objection to this is: "Yes, but how many men are capable of this radical self-healing? What of those who are irreligious, weak, worldly? Is nothing to be done for them?"

Of course those in need must be helped, but from the iniquitous neglect of the weak and underprivileged we have now gone to the other extreme of coddling every form of vice under the materialistic impression that it is not the fault of the vicious but is instead the result of some physical imperfection for which the individual cannot be held responsible. It is possible that in certain cases this is so, but to claim that it is a general rule is probably absurd in view of the proven healings of character by mental and spiritual means alone, and by the courageous efforts of the individual.

Although at first sight these modern theories may seem compas-

sionate and merciful, deeper insight shows that they are founded on the bedrock of the materialistic hypothesis which seeks to prove that man is wholly a creature of circumstances, lacking any inward spiritual resources or strength to help himself, a viewpoint which reduces him to the status of a cell or of an ant, and is finally the most cruel and untrue judgment that can be made on him.

The fact is that the wrong help is increasingly being offered to mankind. If the drugs, the psychiatry, the mental manipulations were not available, man would be forced to look in another direction for his healing, and one of the greatest modern psychoanalysts, C. G. Jung, plainly indicated the needful direction when he wrote :—

> Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem...was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.[2]

But this is precisely what materialism can never and will never provide. All it can offer is some distant scientific heaven where, one day, all the questions will be answered. But meanwhile men want healing, of mind as well as of body. They are just being patched up externally with "wonder drugs" and new cures that leave them worse rather than better inwardly, since the physical alleviation leaves them more dependent upon materialism than ever. Then, as Jung also thought, the modern man begins to see that every step in material "progress" adds just so much force to the threat of a more stupendous catastrophe. In other words, he sees that Matterrealism, by whose magic he has been so dazzled, is failing him inwardly at every step. Having paid the price of denying his own soul, the scientific world which he has gained is found to be a sham, with its horrors greatly outweighing its blessings.

But, many people will ask: What of the wonders of medical science? Surely they are undeniable? Whether one thinks of man as basically either physical or spiritual, in illness he must turn to the *materia medica*.

It is at this point that the testimony of Dr. Alexis Carrel becomes so valuable. While it cannot be denied that modern surgery and wonder drugs have achieved some spectacular results, it may very definitely be questioned as to whether there is any less disease today than there was in the past. The papers tell us there is less, but in actual experience we find people all about us under medical treatment and constantly taking this or that drug or remedy for some chronic disorder.

[2] *Modern Man in Search of a Soul.* By C. G. Jung.

If some diseases have been stamped out, others have arisen. Never could the common cold, influenza, arthritis, cancer, strokes, indigestion, and so on, have been more prevalent than at the present time. But even if it could be proved that a *materia medica* could, like the Almighty, heal all our diseases—and it would be the last to make such a claim—Dr. Alexis Carrel made it clear that there exists another method of healing physical disorders, as certainly as there exists another method of healing sin. After an intensive investigation of cases of healing by prayer, he reported the result in these words:—

Our actual conception of the influence of prayer on pathological cases is based on the observation of invalids who were practically instantaneously healed of various affections such as tuberculosis of the bones, or peritonitis, suppurating wounds. . .lupus, cancer, etc. The process varies little with each individual. Often there is great pain, then the sudden complete healing. In a few seconds, minutes, at most a few hours, wounds heal, the general symptoms disappear, the appetite returns. Sometimes the functional disorders disappear before the healing of the lesions.

Since it is provable that disease *may* be healed by such means, surely those who uphold the spiritual hypothesis and combat the idea of material, dialectic man, should seek to learn more of these spiritual methods of healing, both of character and of body, rather than let themselves become more and more involved with materialistic remedies, many of them based on diabolical experimentations on helpless animals, which can never be squared with a truly Christian conscience.

Admittedly here is the great test of our faith, since the subject of health is such an important and acute one, for when in pain almost any remedy is eagerly sought. But when we realize that it is not just a question of what mode of healing we may choose, but a question of proving man's spiritual nature and capacities and so presenting the only conclusive answer to the Matter-realism which threatens to engulf the earth; then the vital necessity for making the effort to prove, not merely to affirm, man's essential spiritual nature becomes apparent.

Compromise is useless. In fact it is the continual attempt to compromise during the last two thousand years that has resulted in the present reign of materialism, for whatever weight we put in one scale inevitably takes from the other, and it is after centuries of concessions to materialism that the landslide of the past seventy-five years, with its complete and open challenge to the spiritual hypothesis, has been made possible.

The time for compromise is past. If we just ignore the Idea of Man presented to us by the materialists, there is nothing to stop the universal acceptance of that idea. But if, instead, we affirm the spiritual

nature of man, we must assume the burden of proving our case; otherwise, once again, the materialistic argument, backed by visible proof, will win. It is doubtless on account of some such realization that the Church's Fellowship for Psychical Study has recently been formed.

The objection will inevitably be raised that, by turning our back on science, we shall cease to progress. But that depends entirely upon what we are proposing to progress *to*. If our aim is to be an efficient cell in a termitary State, then the abandonment of technocracy would be fatal. But if our aim is to evolve spiritually to the stature of men such as Gautama the Buddha and Jesus the Christ, or even to that of a St. Francis or of a Gandhi, then it is obvious that we have no more need of modern science than they had to achieve the goal. Our choice depends wholly upon our idea, or ideal, of Man.

PETER DE MORNY

GENIUS

In his article "Concerning the Nature and Nurture of Genius" in the September 1955 issue of *The Scientific Monthly* (U.S.A.), Dr. Sydney L. Pressey of the Ohio State University proposes to "focus attention on that most extraordinary type of superior intellect—the precocious genius—as possibly exhibiting especially clearly both innate capacities and developmental influences involved in extraordinary accomplishments." However, in considering the growth of such capacities of people in the fields of music and athletics, he arrives at the conclusion that "superior original capacity, *growing under a favourable concomitance of circumstances,* develops into genius." Thus, the possibility of the outward expression of "innate capacities" is set aside. Is this wholly accurate? Is there not something to be said for the idea that apart from environment there are in man's consciousness innate capacities which create the real genius? Should not a distinction be made between what may be called artificial genius and the real one? The artificial genius is but the outcome of long studies and training. There is that type which will ever be original, *sui generis* in its creative impulses and expressions.

Dr. Pressey further points out that the development of ability in the early years of life due to the absorption of a strong interest might become distracted later owing to "problems of social status, economic responsibility or the other sex." While this observation appears true, it should be taken as applicable only to the artificial type of genius since no man endowed with true genius can ever give way and be defeated by his environmental conditions or overpowered by animal passions.

The production of persons of notable accomplishment in the scholastic and scientific fields by selection of bright and brilliant students and providing them with specialized training and opportunities for advancement, suggested by Dr. Pressey in this paper, are commendable. Still, we should not overlook that such methods would only help towards an improved expression of the human mind without assisting very much the manifestation from within outwards of the innate and divine nature of man's real being.

ON LOOKING BACK

[There is a peculiar charm in these musings of **Shri B. Natesan** on his past years and they have a message for the impatient and the crotchety.—ED.]

I am going to take the world into my confidence and say, if I can, what I think and feel about the little bit of experience which I call my life, which seems to me such a strange and bewildering thing.—A. C. BENSON.

I have arrived at a time of life when it is possible for me to look both backwards and forwards. In a moment of exaltation I seem to survey my life as Wordsworth surveyed the city of London from Westminster Bridge: "All bright and glittering in the smokeless air." There are no towers, theatres or temples in the distance, but I see that the river of life glideth at its own sweet will. I see it sparkle under sunshine or darkened by shadows, now splashing into a foam of futile fury and anon moving with the majesty of deep waters. I see the whole scene with a serene equanimity. I see the causes and consequences of things with supreme dispassion. I now see none of those colourful visions gleaming in the distance; nor the splendour that never was on sea or land that seemed to give a heightened sense of ecstasy to my life.

Disillusioned! But I have had none of the shock of disillusionment; for the process has been slow and steady. Little by little, as we gather up our experience, the sense of reality comes home to us with a vividness that does not, however, fade into the light of common day. I wonder at the magnificent future I had treasured up in my fond imagination! It has vanished with youth and its other fantasies. So, too, has vanished that agility of body and buoyancy of spirit so necessary to sustain the exuberance of youth. I am no longer capable of the passionate friendships of bygone days. I am seldom oppressed by ambitious plans or dreams of personal ascendency. Against the tragic background of life's stern realities, how little the trumperies of our odd desires count! In the scale of immensities, how frivolous our ambitions and foolish our vanities! Beautiful still are sunset and the evening sky.

There is indeed much to be said for the courage of youth and the wisdom of age; but truth is always in the golden mean: It is the middle-aged men and women that are setting the pace. Says Sir Philip Gibbs:—

It is they and not the younger crowd who are busy shaping out the future not without anxiety—trying to prevent another massacre of innocents, doing something to make life more pleasant for those who are coming along, adding a little to the store of knowledge, writing books that are most worth reading (at least more worth reading

than those produced by undeveloped minds), controlling, organizing, handing on a torch which youth seems reluctant to hold lest it should burn its fingers or lest it should go out as perhaps it may when the wind blows....It is middle age which has most mental energy, most interest in the affairs of life, most staying power and most enthusiasm for a game or a job. Youth says, "Why worry?" But middle age says, "Let's get a move on." Youth says, "There's lots of time ahead." But middle age says, "Do it now, or time may catch us bending!"

Yes; time rushes along. Our hair may be getting gray and our feet may falter, but the mind does not become middle-aged. It remains strangely and incurably young:—

It is the same mind that looked out upon the world at twenty-five, with just a little more experience (but not much), a little more tolerance for other people's habits, a little more pity, and a secret sense of humour in seeing how other people are as foolish as ourself.

There is many a sheep in a lion's skin. For smartness of address does not always go with a corresponding smartness of mind. And I can now see the dissembling folk as they trudge along the road in their masquerade. I have no longer the youthful admiration for the successful man; because I now realize that climbing and creeping are done in the same posture. I find something banal in the complacent man who strides along with a stupid satisfaction. I remember how self-conscious I used to be and how I hankered after the applause of the listening crowd. That time is past, and its aching joys and sorrows. I was a child then and I was trying to impress my neighbours with my antics. But when that role is taken up by an elderly man he is vulgar and vociferous. Nor am I impressed by dramatic demonstrations of even the heroic virtues. For there is a sinister side to all violent exhibitions of power, not altogether fit for human nature's daily food. After all there is nothing like simple kindliness, and the character of the man going about doing "good by stealth" is one after my own heart. To me, gentleness and cheerfulness come before all duties; and the older I grow the more sensitive I become to the loveliness of things.

Then too there comes a sort of patience. In youth mistakes seemed irreparable, calamities intolerable, ambitions realizable, disappointments unbearable. An anxiety hung like a dark impenetrable cloud, a disappointment poisoned the springs of life. But now I have learned that mistakes can often be set right, that anxieties fade, that calamities have sometimes a compensating joy, that an ambition realized is not always pleasurable, that a disappointment is often of itself a great incentive to try again. One learns to look over troubles instead of looking into them. One learns that hope is more unconquerable than grief. And so there flows into the gap the certainty that we can make more of misadventures, of unpromising people, of painful experiences than one had hoped.

It may not be, nay, it is not, so eager, so full-blooded a spirit. But it is a serene, a more interesting, a happier outlook.[1]

Like dear old Benson at the college window, I have grown to demand less of the world, less of nature, less of people, and behold a whole range of subtler and gentle emotions come into sight, like the blue hills of the distance, pure and low. I remember the time when I was thrown into fits of violent passion if anything went wrong. The slightest ripple on the surface threw me into a paroxysm of despair. And as we have generally more pains than puddings in life youth was one long-drawn agony of nerves. If I failed in an examination now, I would no longer hide myself in a temple corridor and shun the society of men. I have learnt to face facts without flinching. I do not regard my neighbour the less because he is not a mountain of genius or virtue. I have begun to love him for his failings.

One of the most cherished memories I have of my father is an act of his of supreme improvidence: Late one winter evening, as the family were awaiting the sire's return from town with provisions for the night meal, what was our surprise to behold a strange, cubical piece of workmanship in wood ceremoniously deposited before us and to see the joy of conquest in my father's eyes answered by a bewildered sadness in our own. Obviously it was purchased for a price that could have fed the half a dozen hungry mouths for a week. We were looking at one another in dismay, not knowing what to say. For an unkind word would have rent that noble heart in twain. And so in silence and sadness mother and children were meekly listening to an eloquent exposition of the pater on the extraordinary virtues of that delicate woodwork. But to us then it was all just wood and nothing more. But now, after years of changing fortune, it is still a possession which we would not barter for a kingdom. What lines of noble improvidence and scorn of calculation are treasured up in that piece of simple woodwork! And so we are all one in this republic of genial folly—and I have an instinctive sympathy with those who share my improvidence. For to understand all is to forgive all. What prejudice I have shed—those unmeaning, whimsical and absurdly delusive clouds that obscured my understanding and withered up my affections! I remember the time when I would not shake hands with a barber or dine with a whiskered son of Islam!

Stripped of all extravagances, life is still vastly interesting and each day that passes has a new lesson in service and charity. If we grow sadder and wiser we also grow more tolerant, with a keener sense of

[1] A. C. Benson: *College Window.*

beauty and of humour and a subtler appreciation of joy in fellowship.

We realize more as we age that true happiness is no easy matter; it is very hard to find it within ourselves and impossible to find it anywhere else. We learn, too, that the happy life may also be the good life if, like the Greeks of old, we love the beautiful and cultivate the mind without loss of manliness. John Masefield wrote: "The days that make us happy make us wise." And so with a growing sense of prudence we learn to exercise a wise economy of our possessions and cease to burn the candle at both ends. How often have we witnessed the waste of vital energy over trifles that don't matter? Discrimination is of the essence of happiness. As Bertrand Russell put it very wisely, in *The Conquest of Happiness*:—

> Some people are unable to bear with patience even those minor troubles which make up, if we permit them to do so, a very large part of life. They are furious when they miss a train, transported with rage if their dinner is badly cooked, sunk in despair if the chimney smokes and vowing vengeance against the whole industrial order when their clothes fail to return from the sanitary steam laundry.
>
> These men betray a total want of balance and are pitifully demented. They know not the things that matter from those that don't: and are absolutely insensible to the comedy of life.

And then:—

> The energy that such people waste on trivial troubles would be sufficient, if more wisely directed, to make and unmake empires. The wise man fails to observe the dust that the housemaid has not dusted, the potato that the cook has not cooked and the soot that the sweep has not swept. I do not mean that he takes no steps to remedy these matters, provided he has time to do so; I mean only that he deals with them without emotion.

Professional moralists are never tired of preaching the virtues of self-denial and our old religions are more concerned with death and the hereafter than with our present life. I hold with Russell that: "Conscious self-denial leaves a man self-absorbed and vividly aware of what he has sacrificed; in consequence it fails often of its immediate object and almost always of its ultimate purpose." This green, flowery earth and the moving humours of men give enough material to make our lives wholesome and happy, and we often miss the simple and straight way to happiness that is so near to everyone. For to grow old in such wise is to be an artist in life. He who has arrayed his soul in her own proper jewels of moderation, justice, courage, nobleness and truth is ever ready for the journey when the time comes.

B. NATESAN

NEW BOOKS AND OLD

A Taoist Notebook. By EDWARD HERBERT. Foreword by LIN YUTANG. (Wisdom of the East Series. John Murray, London. xii+80 pp. 1955. 5*s*.)

This booklet is small in size, but it contains an astonishing amount of reliable information about Taoism in its many aspects, and will form a most useful companion to the translations of Taoist works which are already included in this series.

Mr. Herbert is dealing with Taoism as a philosophy, not as a cult, and therefore does not include such subjects as the elixir of life, which has absorbed the attention of so many devotees. It is defined here as a compound of mystical speculation and apparatus of trance; but any definition is rendered difficult by the fact that it branches out in so many different directions. For this the Sung philosophers were mainly responsible, because of their combining Taoist transcendentalism with the simple moral code of Confucius. And, when we come to the practical side of life, many difficulties are bound to arise. How can any sort of government be reconciled with a precept such as this: "Leave all things to take their natural course, and do not interfere"? One solution may perhaps be found, curiously enough, in the Confucian *Analects,* where the Emperor Shun is lauded as an exponent of complete inaction, and then in another passage is said to have "managed well" with the assistance of five ministers! These latter were supposed to be carrying on the ordinary business of government, while the Emperor was content to be "one who reigns but does not rule." Inaction, apparently, is something not to be taken too seriously.

A somewhat similar situation may have existed between the two schools of Taoism and Legalism, which were archenemies in their general policy, yet "allies in particular fields of thought." In each case stress was laid upon a single aspect of the universe: "in Taoism the spontaneity of Nature, in Legalism the fixity and permanence of Nature's law." Thus the Taoists made a fetish of freedom; the Legalists, of rigidity in human affairs.

One word of criticism for an excellent production: It is a pity that Chinese characters cannot be provided in this series, as there are many places where they would be most useful.

LIONEL GILES

The Best Years of Their Lives. By PETER DE MORNY. (The Centaur Press, Ltd., London. 244 pp. Illustrated. 1955. 15*s*.)

There is a type of courage which adopts an undefeated attitude towards time. It is the exact opposite of the retirement mentality. Far from regarding a few conventionally esteemed years as the only significant period, it treats the whole span of life as made to be used in full.

Women especially have suffered from the artificial limitation of their lives by traditional opinion. Victorian women were known to their male contemporaries as "the sex"—a designation which assumed that women's sexual activities were alone of value. Once they had outlived the child-bearing period, they be-

came useless social appendages. Other forms of creative activity did not count.

In this book Peter de Morny provides women with the ammunition to counter this wasteful convention. From the short biographies of twenty-nine famous women, he shows how their finest work was done in the second half of life and often right at the end.

His examples include the ever-young Sarah Bernhardt; Dame Ethel Smyth, enjoying in her eighties the spectacular successes denied her as a young composer; and America's "Grandma Moses," who in her seventies became a famous painter of "primitives."

But perhaps the most remarkable woman in the author's gallery is Annie Besant, who at forty began a new life which lasted for forty-six years. After leaving her orthodox husband and family for the freethinker Charles Bradlaugh, she reviewed at the age of forty-two *The Secret Doctrine* by H. P. Blavatsky. This book changed her whole outlook, led her from materialism into the Theosophical Society of which she became the leader, and took her to India, where, from 1893, she made her home. In her eightieth year she undertook long lecture tours in America, Europe and South India.

Peter de Morny, who appears to accept the Gandhian philosophy of non-violence, does not pretend to be an original biographer. His purpose is less literary than social; he seeks to change contemporary thought about the limitations of age, and to persuade other women to join the intrepid twenty-nine in making a full and constructive use of their entire lives.

VERA BRITTAIN

The Dignity of the Human Person. By EDWARD P. CRONAN. (Philosophical Library, New York. xvi+207 pp. 1955. $3.00)

At a time when man is being steadily degraded to the level of a mere worker in a huge mass or crowd of producers for the Goliath of the State, and when "Individuality" is considered a disvalue, and "Individual Personality," and the rights of such personality, are frowned upon as almost traitorous concepts, it is exceedingly refreshing to come upon a great treatise which defends the dignity of the human person.

This book is great, and it comes pat to the occasion. The author steers between the milksop humanism of the modern democratic philosopher and the severe, exalted and almost unattainable ideal of the Vedantic Absolutist. Defending the Divinity in man and establishing his proper relation to his Maker, in whose image he has been cast, in five terse chapters, the author expounds brilliantly the essential dignity of man from the liberal catholic viewpoint. Man, creation and the Creator are first elucidated from the static, structural and psychological angles. And then man as the dynamic agent in the several human institutions is considered from a spiritual standpoint.

Throughout the book thought moves on a high, serene philosophical level. The language is terse. The book is a challenge to the contemporary gadget-fed, leisure-hunting and machine-like mentality of the so-called intellectuals. Will young men and women take up the challenge?

P. S. NAIDU

The Authentic New Testament: Edited and Translated from the Greek for the General Reader. By HUGH J. SCHONFIELD. Maps and Illustrations by J. F. HORRABIN. (Dennis Dobson, Ltd., London. lii+568 pp. 1955. 75*s.*)

This magnificent volume is probably the first translation of the New Testament to be produced by a sympathetic and competent Jewish scholar. Hugh Schonfield is greatly beloved by those who know him in connection with any one of the many good causes which he has espoused and served for social and international well-being. His translation is written in a style both vigorous and accurate, and he has added to it a great many very valuable notes regarding social and economic conditions in the New Testament times. He has not been intimidated by tradition, but has boldly attempted to get back to the original form of the precious writings which he reinterprets. For example, he prints St. Paul's letters to the Corinthians as four instead of two. Mr. Schonfield has laid all serious students of the New Testament under a great debt of gratitude.

JOHN S. HOYLAND

Not By Bread Alone: A Study of America's Expanding Economy. By WILFRED WELLOCK. (Housmans, London. 16 pp. 1955. 6*d.*; 10 cents)

This pamphlet jars on one in some ways. Occasionally it generalizes too sweepingly; an economist might have many complaints about its treatment of consumer credit and economic expansion; what it calls the American way of life is only a set of social trends that many American thinkers deplore, and are anxious to deflect, precisely because these trends are inimical to the essential American tradition, that "other America" of which Mr. Wellock writes too little and too late in the pamphlet.

In spite of all this Mr. Wellock does valuable service in pointing to the problems and distresses that American economic growth has brought in its train. He warns other nations against the multiplication of wants and the excessive and artificial stimulation of desire which would be concomitant with copying the American example. Great possessions too often send us away, sorrowing, from our salvation. Mr. Wellock's warning is timely, and would be supported by many thoughtful Americans.

R. P. S.

Belief and Unbelief Since 1850. By H. G. WOOD. (Cambridge University Press, London. 143 pp. 1955. 12*s.* 6*d.*)

Several striking changes in religious opinion in the West are analyzed by Mr. Wood with insight and an objectivity that rarely falters. The claim that "apart from the Christian conviction, democracy is bound to fail," is a discordant note. The general tone of the book is admirably tolerant.

Among the marked changes mentioned are the dropping by common consent of stress on the dogma of eternal punishment and the penal view of the Atonement; greater emphasis today on the immanence than on the transcendence of God; and, paralleling the rise of natural science, "a decline of interest in religion in general, and in Christianity in particular." The passing of rigid Sabbatarianism cannot be mourned, but culture as well as the Church is the loser from the neglect of the Bible even as literature.

The author acknowledges the debts of theology to secular movements. For example, the movement in favour of toleration had forced the claims of religious liberty on theological attention. Darwin, he points out also, had contributed in many ways to an enrichment of religious thought.

Mr. Wood suggests that "East and West may both be right in what each asserts, and wrong in what each denies." The reviewer would consider as a more valid criterion of probability that East and West—or religion and religion—may be right in what both assert and wrong in what either denies. The universal acceptance of thinking men carries a stronger endorsement than can be convincingly urged for any exclusive claim.

More serious in their implications for conduct than the passing of theological dogmas are the ethical relativism and moral scepticism which are features of our day. Mr. Wood stoutly maintains that objective morality is as indispensable to science as it is to behaviour.

> It is as irrational to describe our moral standards as merely personal or social preferences as it would be to say that our scientific theories are merely what we like to believe to be true at the moment.

He makes the excellent suggestion:—

> The recognition of a spiritual order, in which both the natural order and the moral order are involved, would enable us to appreciate the true significance of both science and morality.

Belief and Unbelief Since 1850 can be cordially recommended to all who are interested in trends of religious and ethical thought.

E. M. H.

Juliana of Norwich: An Appreciation and an Anthology. By P. Franklin Chambers. (Victor Gollancz, Ltd., London. 224 pp. 1955. 15*s*.)

Juliana of Norwich, an English anchoress of the fourteenth century, is of interest on two counts. Writing at about the same time as Chaucer, she is the earliest woman author in English literature, preceding all others by at least two centuries. And, secondly, her book, *Revelations of Divine Love,* is one of the most convincing mystical treatises ever written.

At the age of thirty-one, Juliana, at the point of death, had a vision of Christ on the cross which powerfully influenced all the rest of her life. She recovered from the illness and lived another forty years, during which she devoted herself entirely to religion and the writing of her book.

The first part of the book under review contains a historical summary and an appreciation by the author. The history is interesting and necessary for an understanding of Juliana, but most readers would probably prefer to think out their own appreciation from the anthology, of which two-thirds of the book consists.

There is no doubt that her mystical experience was real and convincing, and, though inevitably bound up with Christian trinitarian theology, it will be of interest to all who find food for thought and spiritual stimulus in the writings of the mystics. One very human element is her struggle to reconcile her firm conviction of the absolute love of God with the teaching of her church about eternal punishment. As they cannot be reconciled, she decides just to trust Christ's promise to her that "*all shall be well, and all shall be well, and all manner of thing shall be well*" and remain a faithful, unquestioning daughter of mother church, an inevitable decision considering the age in which she lived.

She writes with great beauty and simplicity of style and with a wealth of striking and memorable aphorisms.

Margaret Barr

A Serious Call to a Devout and Holy Life. By WILLIAM LAW (Everyman's Library, No. 91. J. M. Dent and Sons, Ltd., London. 335 pp. 1955. 6*s*.)

Though written in eighteenth-century England and intended for Christians, there is much in this book that is of universal application and value.

The author's chief concern is to show that religion is not something apart from life but a whole way of life. "Devotion is neither private nor public prayer; but prayers, whether private or public, are particular parts of devotion. Devotion signifies a life given, or devoted to God." This opening sentence strikes the keynote which is maintained throughout.

Though the style is pedantic and there is much tedious repetition, there are also a number of amusing passages of pointed satire and some of considerable beauty; and the whole is so leavened by the spirit of true devotion combined with common sense as to provide stimulus and instruction to anyone with a concern for vital religion.

One passage that will appeal to all who believe in Gandhiji's Basic Education is the chapter on education, in which the author condemns as one of the major evils of the modern world the educationists' habit of making rivalry and the desire to do better than others the chief motive for endeavour in the young.

> Remember that there is but one man in the world, with whom you are to have perpetual contention, and be always striving to exceed him, and that is yourself.

And this is not the only chapter that reveals Law as a thinker in advance of his times. It is good to have this new and cheap edition of a book which, for two hundred years, has been one of the most popular of English books of devotion.

MARGARET BARR

This World of Ours. By ABRAM GLASER. (Philosophical Library, New York. 492 pp. 1955. $5.00)

This book is an attempt at providing a "correlated framework of essential knowledge" which every average well-educated individual ought to, but usually does not, possess. With a view to inculcating a balanced outlook on life, the author has tried to survey in a brief compass what may be considered basic with regard to the physical aspects of the world and the fields of culture and human development.

The first three chapters are devoted to placing the earth in the universe, to considering the nature of matter and energy in the light of the latest discoveries of science and to tracing the evolution of animate matter from the inanimate. Chapters IV and V survey the human body and man's psychical nature. In Chapter VI, the development of human thought is briefly traced: from the dawn of civilization, through the attainment of more and more power over environment, through the civilization of Greece, to the beginnings of science, on to the great thought exchange in Alexandria, through the Dark Ages and the contribution of Arabic learning to the Renaissance of Europe, and down to the modern scientific age to the present technological development, culminating in the problems of the atomic era.

In Chapter VII, occupying a third of the book, the author is at his best, giving a kaleidoscopic view of "human reactions in world literature." The beauty of the quotations chosen enhances the work and evokes many an answering echo in the mind of the reader. Similarly, Chapter VIII, which deals with the religious development of humanity, is embellished with valuable quotations from the Bible and a few other scriptures, which make vivid the

picture portrayed. This chapter includes brief surveys of the religions of the East —Japan, China and India. The next three chapters deal with man's political, economic and legal development.

As is inevitable in books of this kind, the treatment is a little too scrappy in places and there are notable omissions such as a chapter on the development of the fine arts and an account of Sanskrit literature. Nevertheless, the book is eminently suited to be the basis for providing a core programme of general education for university undergraduates as recommended by the Radhakrishnan report of the Indian Universities' Commission.

D. GURUMURTI

Shashvata Dharma in Srimad Bhagavad Gita. By Magdal Ramachandra (121, Gitashram, 6th Cross, Chamrajpet, Bangalore 2. 223 pp. 1954. Rs. 3/4)

This interpretation of the *Bhagavad Gita* aims at explaining "the science of Eternal Religion" in Krishna's own words. The author's mind seeks to know the spiritual roots of man's life. In his search of foundational truths of the perennial philosophy—*Shashvata Dharma* —the writer says that man's "whole nature is ruled by the intellectual faculty: Buddhi." So man aims at spiritual liberation through Yoga. This significant term "Yoga" denotes the condition of harmony in human life as well as the Universe in its entirety. The author points out that this Yoga, in its special and peculiar application to man, signifies Buddhi Yoga. He says: "In Yoga Karma as such is of little significance. . . . All karmas in creation are done either by consent or by sufferance of the Overlord, never against His Will." But who is the Overlord? One's own Higher Self.

Apart from the emphasis on Buddhi Yoga, of course helpful for good conduct, reflection and meditation, the reader has to seek the God-idea of the Wisdom Religion, so much needed today and so helpful to world understanding.

K.C.

CORRESPONDENCE

"MORAL PRINCIPLES AND MODERN SCIENCE"

In your introductory note to the article on "Moral Principles and Modern Science" in the September issue of THE ARYAN PATH, you have rightly brought out that in the closing paragraph of his article the learned writer gives an answer to the issue of pacifism raised by him which does not do justice to his own true thesis of the transcendent nature of morality. The answer, in conformity with Gandhian philosophy, suggested by you, *viz.*:"Let us rather suffer at the hands of the Russians than destroy them by the use of the hydrogen bomb," needs to be amplified in order to avoid misunderstanding as to its import. According to Gandhian philosophy the wrong has to be actively opposed by non-violent means. Thus all rules or laws imposing unjust restrictions on human liberty should be openly disobeyed and any violence used by the authority imposing these restrictions in putting down this non-violent opposition, styled *Satyagraha,* should be suffered non-violently, without any retaliation. That is how the wrong-doer's mentality is to be changed.

DURGDAS B. ADVANI

A LETTER FROM LONDON

[In his quarterly letter **Shri Sunder Kabadi** surveys the global situation of today, ten years after the end of the Second World War.—ED.]

Ten years is a convenient segment of time for looking back upon the affairs of humanity in the hope of getting some tentative answers to the urgent and pressing problems of the immediate present and for assessing the prospects that await mankind in the near future. It was ten years ago that the Second World War came to an end with the unconditional surrender of the two principal aggressors, Germany and Japan, and that the United Nations Organization was founded in San Francisco. It was ten years ago that the atom bomb destroyed Hiroshima and Nagasaki and threw its menacing mushroom shadow over the future of the human species.

Ten years ago, after having poured out their human and material wealth on a prodigious scale in the five years of total war, the belligerents, with the exception of the United States and Canada, victor and vanquished alike, were on the verge of economic disintegration and social disruption. The American continent emerged from the conflict with its territory unscathed by actual bombardment or invasion.

When you see the high and rising level of prosperity that now prevails in the nations that suffered so frightfully during the war, their material recovery appears as one of the outstanding features of the past ten years. In the West the war served to stir the social conscience of the nations, and men with progressive ideas came to power determined to eliminate some of the more glaring evils that afflicted pre-war society. In the "backward countries" of Asia and the Middle East, the war gave an enormous impetus to the forces which for decades had been struggling for the ideal of national freedom and independence. In the face of this the reaction of the European powers was a mixture of wisdom and enlightened self-interest and, on the other hand, obstinate reaction and the attempt to hold back the irresistible tide of history.

The recovery of the warring nations from the terrible blows they sustained is all the more remarkable because it has been achieved simultaneously with their construction of the most expensive armed forces ever amassed in time of peace. In the ten years since the Second World War, the Great Powers have equipped themselves with the means to destroy civilization and to render life unendurable for all those who might not be killed outright should war be resorted to again. They have thus equipped themselves while having also dedicated themselves, in the words of the United Nations Charter, to saving "succeeding generations from the scourge of war . . . ."

If you were to ask a Westerner what, in his estimate, has been the dominating feature of the past ten years he would, without any doubt, say the Cold War. The average Westerner has a distorted view of what has been happening to the world in these ten years because for him it has been a period when everything has been seen against the grim struggle of the Cold War. His view, however, is not by any means a complete picture of what has been happening to the world at large. In India we would regard the attainment of our freedom and independence as the greatest event in our lives. It has meant an end to our subject status; it has meant that, for the first time since Europe dominated the world, India has been able to make her independent contribution to the counsels of the nations. At the United Nations, through her foreign policy in all its various expressions, the Indian point of view can make

itself felt on all those varied issues that affect the affairs of the world in general.

Although the war accelerated the decline of imperialism in Asia and the Middle East, the aftermath of war created the worst possible circumstances in which the former dependent nations could grapple with the vast problem of social and economic development which had for so long under foreign rule been neglected or ignored. Although dedicated to the ideals of the United Nations Organization, the three most powerful nations in the world, the United States, Britain and Russia, instead of carrying their wartime collaboration into the tasks of peaceful reconstruction, entered into a struggle for world leadership. In these past ten years they have been trying, by every means short of direct conflict, to increase their influence and power at one another's expense. The means have varied from lending moral and material support to colonial peoples struggling for independence, on the one side, to refusing to trade with or to permit a great nation like China to take its legitimate place in the counsels of the nations. The whole struggle has been ceaselessly and most bitterly maintained in an atmosphere of virulent and hate-inspired propaganda, with millions of people never quite certain from one day to the next whether they would be the victims of the first atomic war. There have been many times in the past ten years when, as a result of the struggle for supremacy in such places as Korea, Indochina, Berlin and elsewhere, the world has been brought to the very brink of total disaster.

In this struggle the chief protagonists regarded the rest of the world with the same kind of impersonal interest as a chess player regards the pieces on the board. If other countries, or personalities in other countries, could be utilized with advantage, either positively or negatively, in the overriding struggle for supremacy between the rival groups led by Russia on the one hand and by the U.S.A. on the other, they were brought into the struggle at no matter what sacrifice of fundamental principles.

The seeds of this conflict were planted at the Yalta and Potsdam conferences. These conferences could have been a turning point in human history, since with a little imagination the representatives of Britain, the U.S.A., France and the Soviet Union could have foreseen that either they would have to subordinate their national interests to the larger interests of the human race or else, within a very short space of time, with the science of war leading inexorably to the development of what is called the "ultimate weapon," the world would be brought to the position in which it now finds itself today: a position in which resorting to war would mean the destruction of civilization.

From the memoirs, records and diaries that have been published in the last ten years by many of the personalities associated with Yalta and Potsdam, the one dominating impression that emerges is that the leaders of the Big Four were not so much concerned with writing a new chapter in human history as with preserving each his own national interests. The force of history did not throw up men big enough to grasp the fantastic opportunities which history had by then presented, *i.e.*, atomic power in abundance that would, harnessed to the peaceful activities of mankind, render ridiculous, petty and sordid the kind of "power politics" which pre-atomic man had resorted to for thousands of years in order to achieve his ambition.

Enough has become generally known about the potentialities of atomic power in the past ten years for the realization at least to begin to dawn that the old conceptions of what constitutes a nation's "vital interests" no longer have any meaning. If a serious attempt on a world scale to utilize atomic power for peaceful purposes could within a very few years vastly increase the world's total productive power and achieve an all-round improvement in living

standards, where is the need for one nation to impose its will or influence on another? Imperialism and colonialism and the struggle for world power only made sense in a world where the total resources were on such a limited scale that the weak had to give and the strong felt impelled to take. In that sort of world, the richer and more powerful nations aroused envy and enmity among those who, in the struggle for national existence, had been less fortunate.

While there can be no condonement of the kind of naked aggression that Germany under Hitler indulged in, in 1939, it is possible to understand the reasons that led the German nation into war. In the first place it was universally accepted then, as it still is now, that the hallmark of national sovereignty is the right of a nation to embark on war to protect what it considers to be its "vital national interests." But, apart from that, the Germans went to war to conquer territory held by other nations in order to enrich themselves. Alone of the great European powers, they had no colonial possessions. Their colonies had been taken from them and parcelled out among the victors after the First World War. Their war was a war of expansion. It was the last war of conquest in history. For such has been the change in the science of war that it renders war, as an instrument of national policy, futile.

Wars have become futile not only in the context of expansion but also in the context of prevention, a fact which has been recognized by every responsible statesman and general. At the end of a long career as a soldier, one of America's most famous generals, General MacArthur, has declared that modern weapons have rendered war futile, since no human objective can be attained by the use of such weapons.

The Geneva conference, held ten years after the war, showed very clearly that even those who, as a result of their nation's history and their professional qualifications and experience, find it enormously difficult to play the role of innovators in this momentous period of history are being forced to take account of the realities of the new situation. Although there has been no formal acknowledgment of the fact, it is clear that a process has been at work over the past ten years which has led in actual practice to a modification of the traditional conception of the measures a sovereign nation, or a group of sovereign nations, can honourably and rightly take to protect and preserve national existence. One of the greatest achievements of the United Nations in the past ten years has been the influence it has been able to exert to render this modification of national sovereignty less painful and intolerable than it would be if the United Nations did not exist. The United Nations, as Shrimati Pandit stated in a discussion on the tenth anniversary of its foundation broadcast by the B.B.C., "has given an opportunity to people to speak exactly as they feel, and one reason has been the realities of the Atomic Age which has made us fall back on the U.N. and use it to the widest possible extent."

In a world that has still to make the choice between co-existence and co-destruction, it is a heartening sign that after ten years of almost ceaseless crisis the United Nations continues to be the repository of men's hopes for a peaceful future.

SUNDER KABADI

October 26th, 1955

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

Inaugurating the Indian Industries Fair at New Delhi at the end of October, Prime Minister Shri Nehru made some thought-provoking remarks about ideological conflicts in an age of abundance.

A conflict should occur when there is not enough to go round, but when we can easily produce enough to go round and more, it seems rather odd to fight or to have these conflicts.

The Prime Minister expressed amazement that ideological conflicts existed in an age which was potentially and to some extent actually an age of abundance. But is not even this ideological conflict permeated by illusion? The U.S.A. champions Liberty, which the totalitarian regime denies to its masses, and Russia demands the reign of Justice for itself and all citizens of all states. But in the name of Liberty freedom of speech, of movement, of action, etc., are curbed in the U.S.A. itself and in so many welfare states conditions are no better, in some places worse. In Russia not only is Liberty practically non-existing but the very equality, social and political, of all classes of citizens which spells Justice is not in manifestation. Both Liberty and Justice are upheld in speech all over the globe but are stabbed in the back in numerous places and in numerous ways also all over the world.

Therefore the ideological conflict between the two great powers is illusory. *Maya* surrounds thoughts and words because a straight perception is lacking on the part of political leaders on both sides.

Abundance in the U.S.A. is actual food, clothing, housing, conveniences and comforts; and all physical and visible conditions show economic prosperity. A very high standard of living has been established in the U.S.A. already; out of its abundance it is able to help other peoples in a variety of ways. But this monetary and economic prosperity has not made its citizens, from New York to Los Angeles, mentally satisfied, morally balanced, contented with life. A high standard of life is not achieved intellectually, philosophically, culturally, and so the U.S.A. has not attained a high standard of living. One result of this is that her very generosity and sacrifices are suspect and the beneficiaries do not feel gratitude for what is offered and accepted, from "care" parcels to monetary loans. The international ideological conflict of the two blocs will continue as long as there is conflict in the consciousness of the individual. Integration of the human personality is the most pressing problem of this age. As long as head, heart and hands do not function harmoniously in a majority of human personalities, so long the vast ideological conflict of the two blocs will continue. It is the education of the populations everywhere which needs to be attended to; and in that self-education occupies a supreme place. Adult education of the human heart is neglected by religious as well as secular schools everywhere, and what is attempted and achieved on the plane of economics and politics and sociology suffers grievously by the neglect of the heart; the lower psyche and its appetites are looked after by the age of abundance, the higher noetic requirements are neglected and the governments do not seem to suspect the lack in their respective educational systems.

Here in India where great progress is being made, thanks mainly to the indefatigable work of the Prime Minister, in ushering in "the age of abundance" there is but little that is done to educate and enlighten the human heart. India's potentiality in the heart plane is enormous, but is it not being thwarted by a disproportionate activity in technical, technological and mechanistic spheres? The India of today is not a spiritual or religious state, has not been for a thousand years; this was the view of Gandhiji and is a historical fact. Only one example—a reminder comes from our Vice-President, Dr. Radhakrishnan. Congratulating the promoters of the Madras Zoo Centenary Celebrations, he said:—

> We are known to be advocates of *Ahimsa* or non-violence, but our treatment of animals is not consistent with our professions. If your centenary should help to raise our standard of treatment to animals we should be thankful.

This is said to the citizens whose country produced the Compassionate One who gave five rules of conduct—*Panchasila*—of which one points to the death of cruelty and the reign of Pity.

What is the Society for the Prevention of Cruelty to Animals doing? Has it become moribund? It does not seem to be active and articulate.

Cruelty is a crime. Animals are exploited not only for economic purposes. There is the mal-handling of bullocks by cart drivers and the butchering of animals for food. Meat-eaters, hoping for and expecting health, bargain for diseases. *Shikaris,* in the name of sport, destroy useful living beings, and prove themselves lower in moral calibre than beasts themselves. Froude in his *Oceana* says:—

> Wild animals never kill for sport. Man is the only one to whom the torture and death of his fellow-creatures is amusing in itself.

And, worst of all, in the name of religion, orthodox Hindus who clamour for cow protection and agitate against their Muslim brethren killing cows, sacrifice animals. This is on a par with "worshipful" Hindus who will not kill monkeys because they represent the power and prowess of Hanuman, the helper and devotee of Rama, but permit the export of monkeys for the nefarious purposes of the vivisector. Should there not be a five-year plan to wipe out from the land of the Buddha the sin of cruelty to animals? Was it not Ruskin who asserted that "he who is not actively kind is cruel"?

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